Zions Herald

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Prayer In Dangerous Times

CHARLES G. GIRELIUS

We live, O God, in dangerous times,
In times of questionings and wonderment.
Our achievements carry the marks of greatness,
Yet we waste them in spiritual carelessness.
Human life faces accident and distress,
While storms, drought and failing harvests
Play havoc with human plans.
As though the vicissitudes of nature were not enough,
Man must add social maladjustments,
The struggle of man against man,
Nations at war against nations,
All destroying vast resources of good
That should be used for the enrichment of life.
If man has ever needed wisdom, it is now;
If ever we have needed the light of the Christ-Spirit, it is now!
We do not pray for a safe world in which to live;
We pray for the courage to face danger,
The courage to help make the world safe for others —
To make it good, to make life strong and free!
We pray for no heaven-bought achievement,
But for the urge and the skill to make life beautiful and worthy,
Patterned after the example of the Master.

November 22, 1950

FROM COVER TO COVER

WHICH WAY INDIA ? asks the Rev. John E. McEldowney, professor of Old Testament at Leonard Theological School at Jubbalpore, India. Mr. McEldowney is now on furlough and is living in Auburndale, Mass. ..... Page 3

RETURN TO THE FOREST HOSPITAL, a report by Miss Gloria Coolidge, on her return with Dr. and Mrs. Albert Schweitzer to the missionary hospital at Lambarene, French Equatorial Africa. Miss Coolidge, a native of Milton, Mass., and a graduate of the Boston Children's Hospital School of Nursing, was the first American to join Dr. Schweitzer's staff at Lambarene. ..... Page 4

TOYNBEE'S HOUSE OF MANY MANSIONS, the third and last installment of an article by Professor David Wesley Soper of Beloit College, Beloit, Wisc. ..... Page 9

Lois Grant Palches has discovered, in a dream, that a corner of Heaven is RESERVED FOR HERETICS. Mrs. Palches is the wife of the Rev. Peter Palches, minister of the Methodist churches in Osterville and Marston's Mills, Mass. ..... Page 10

READERS WRITE

Bishops Do Appoint

I have just read your editorial "Not Our Headline" with some appreciation. I wondered if that sub-lead to which you refer would not have had more meaning for us Methodists if it had read: "Bishop Lord Gives Methodists New Berth?"

However, I do have a quarrel with you concerning your comments on "the making of appointments" in The Methodist Church. You state: ". . . the bishop is asked to *announce* (not make) the appointment."

Now, my dear sir, if as you say, "there is no better system among Protestant communions," why try to escape or avoid the plain statements of the Methodist *Discipline,* or by sophistry suggest a "softening of the blow?"

For what does the *Discipline* say? Paragraph 431, setting forth the duties of a bishop, says in section 4: "To fix the appointments of the Annual Conferences, Provisional Annual Conferences, and Missions, as the *Discipline* may direct." Section 5 says simply: "To appoint the deaconesses."

True, paragraph 432 does set forth some "provisions and limitations" which are to be observed by the bishop when "fixing the appointments," among which are the following: "Before the official declaration of the assignments of the preachers, he (the bishop) shall announce openly to the cabinet his appointments. (Please note that they are *"his appointments!"*)

"Before the final announcement of appointments is made the district superintendents shall consult with the pastors."

Section 2, Paragraph 432 begins: "He (the bishop) may make or change the appointments. . . ."

Now, my dear editor, why on earth should an editor of a Methodist weekly, who has himself been a pastor "under appointment," try to hide the truth from his readers by the subtle emphasis on the word "announce?" You lay claim to have made "careful observation." May I suggest a more careful reading of the *Discipline?*

Perhaps you were anxious to show that our bishops are not (we hope) abitrary in this matter — that pastors and churches are consulted. That is good! But the real advantag of our Methodist system lies in the incontrovertible fact that, after consultation, the appointments are made, "fixed" if you will, by the bishop! He has the authority and the final word. If not, then why Episcopacy?

(Rev.) Charles Parkin,
Portland, Me.

Subscription Renewed

I think we need an independent magazine in The Methodist Church. I shall likewise seek to interest others in Zions Herald. The reason I am renewing is because we need a magazine that continues to bring an interpretation of basic principles of our Christian faith without any feeling that it must conform to the strategy of the moment in the ecclesiastical program.

Perhaps the idea which I shall now present is not basic, but I feel it very valuable for a mid-Westerner to receive a magazine from the East which provides an insight into the spirit of The Methodist Church in another section of our great land.

(Rev.) Morgan Williams,
Kankakee, Illinois.

Glad For News

Readers of Zions Herald who are eager to restore clean, courageous government to our state were glad to see your mention of the Rev. Mark R. Shaw's candidacy for governor on the Prohibition Party's ticket. Not only the liquor problem, but gambling, prostitution, juvenile delinquency, diverting of taxes for sectarian purposes and other issues, are conscientiously faced. Party compromises with all evil forces are inexcusable betrayals of the founding principles of America's democracy.

Wm. A. Rich,
Lawrence, Mass.

Punched In Nose

The Rev. Clair M. Cook, and his article in Zions Herald, Nov. 8th — why waste time with him? That last sentence in his article on "Labor and Election," reads — "But a Taft victory will be an undoubted labor defeat with national repercussions." What a punch in the nose those "million and a quarter union members in Ohio" gave the self-constituted labor parson, when so many of them voted for and re-elected Taft!

Olof J. Anderson,
Orange, Mass.

"I Want To Sit There"

The above ultimatum was presented to me by a harmless old lady with a dead-pan facial expression, as she approached the chair in which I sat in a hotel lobby in a western city. There was no waste of words; no attempt at apology; nothing resembling uncertainty in the demand. I could accept it or reject it, but the proposition was crystal clear. There was but one open course for a peace-loving person like myself to take. That was to get up and yield my seat.

It was not a case of scarcity of unoccupied seats. The lobby was full of chairs without occupants. The lady in question, however, (and I doubt if her tribe will increase) wanted to sit where I sat and she wanted it badly enough to be aggressive about it. Obviously, it hurt me none to move, although it rattled my emotional apparatus to move under fire, especially when the aggressor had a variety of alternatives which would have worked no embarrassment on anybody. Anyway, I moved, with sickly grace, and she took over. She was there two hours later when I returned through the same lobby on the way to my room. She is probably there now, and I find myself wondering how many others she has unseated.

"I want to sit there." It is an attitude. The author of the quotation was straightforward and direct though somewhat ruthless, but in her ruthlessness she was symbolic of much that is going on in our world. She symbolized an all too prevalant attitude. It wasn't that she wanted what I had that was significant in the old lady's technique. It was the fact that she wanted a position in that lobby and it mattered not that I had it. She would get what she wanted at all costs. She got it because of a social quality which though patently selfish, bothered her not one whit.

It is the mood of much of the world today. Predominantly it is expressed with far more subtlety than was the case of our heroine. In the world of economic adventure, every conceivable type of pressure group is moving in, not merely on the unoccupied seats, but on those already occupied. They announce to the world in various refined terminologies what they want, and then proceed by power

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Which Way India?

JOHN E. McELDOWNEY

One of the great discoveries of the twentieth century is that man cannot live in a spiritual vacuum nor in an atmosphere of spiritual regimentation. Man has become a creative genius but the world has seen his creature destroy cities and annihilate populations. Technology alone is not enough. It is imperative that man also discover how to use his creation socially. This calls for a balance between his mind, his skill and his spirit. It is only when large sections of our population discover this balance that we can have true democracy, true freedom and real progress. The significant thing is that there are indications that man is being forced into that discovery.

PROTESTANT CHRISTIANITY has sought to set up that balance between body, mind and spirit which has brought into being the great democracies of the West. Progress during the past four centuries has centered in the great Protestant nations of Europe and America. Nor do we know any other branch of Christendom nor any other creed under heaven which unites the high respect for the individual with the enrichment of society through brotherly service and high ethical and moral standards advanced by Protestantism. This is the hope of the world today.

It is the hope of the whole world. We are *ONE* WORLD. If what has been said is true for America, it is likewise true for Latin America, for Portugal, for China and for India. We are more aware than ever before that it is next to impossible to promote all that is good and wholesome in America and expect to escape the ideological diseases spread by nations motivated by different doctrines. That which crushes man's upreaching spirit behind the Iron Curtain or in Spain is bound to have its effect on the American way of life. Not many could have been told a year ago that what happened in Korea would be of life and death importance to us today. Now we know it. We are one world.

Since this is true, we cannot be indifferent to nor ill informed on what is happening in one of the world's centers of population — in India. India, together with China, contains about half the world's population and India is rapidly coming alive. China has already gone Communistic and the Communists are making a strong bid for India. India is a new democracy trying to walk erect as a new nation. She is the only great nation in the Far East wherein the people are designing and directing their destinies. She is democracy's last out-post on the continent of Asia. What happens in India during the next ten years will certainly have much to do with our own future. We are one world.

America knows China better than she knows India. While England held India under her control America concerned herself with the Republic of China. Unfortunately dollar diplomacy dictated our policies there and we lost out. Today the situation is reversed. China is under foreign domination and India is free. It would be natural for us to become more interested in India.

Unprecedented changes are taking place in India. The enlightened leaders who gained freedom through relatively peaceful means—no mean accomplishment—have forged a Constitution which is to guide the people from near Oriental despotism to a democratic and progressive state. One can hardly imagine a greater transition. The Constitution is a profound document which takes its place along with our own Constitution as one of the greatest declarations of freedom. And now the nation's leaders are attempting to implement it. Some of them would be content to enjoy the favoritism and privileges once the prerogative of the despot. But others are dedicated to the high purpose of freeing their nation of that which enslaves the masses and perpetuates inequalities and injustices.

This is a crucial hour, for those very leaders who labor to transform India are meeting opposition from within and without. It is imperative that America awaken to its opportunity and give encouragement and such support as will be welcomed. If its present leaders fail, India will be lost to the democracies.

The internal problem centers in developing a workable program of relief for the masses. India's peasantry live a bare hand-to-mouth existence. Just now the failure of crops in Bihar is bringing near-famine conditions and there are mounting death tolls. The absentee land-lords and landed aristocracy are proving a thorn in the Government's flesh, blocking much needed reforms. Until some plan is devised to share the huge incomes of the landowners with the peasants there will be no real security in India. The Government is boldly attacking that problem and if it is given time it will arrive at a solution. In the meantime surplus grains and other assistance would relieve the situation and make possible a more permanent solution to the nation's ills.

THERE ARE GROUPS who are taking advantage of the situation. The Communists, under direction from the Kremlin, are sowing seeds of discord wherever they can. The fundamental religious nature of the peasantry is the chief reason why Communism has not succeeded thus far. In fact, most Communists are socially unstable fellows: the near-criminal, agitators and disgruntled elements, — though their following cannot be limited to that section by any means. They form a serious underground movement in some areas where they give considerable trouble. But it is hardly to be expected that India will go Communistic for India must find a fundamental answer to her spiritual needs.

The other group which is a more immediate threat to the progressive leadership of India is stronger. It is militant Hinduism and those who lean in that direction. Shi Purushotamdas Tandon, recently elected president of the Congress Party, represents the milder element among them. Under the guise of reviving the Gandhian spirit this group press for the exclusion of western manufacturing methods and a revival of home industries. But unlike Gandhi they

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Return To The Forest Hospital

GLORIA COOLIDGE

In early April 1949 I returned from Lambarene to Dr. Schweitzer's house in Alsace, having been asked by him to do so in order to help with the answering of much of his English and American mail. From Bordeaux, I came directly to Colmar. There, to my surprise, Dr. Schweitzer was awaiting the train to help me with my baggage, then to accompany me back to Gunsbach on the 6:30 train. The early spring weather had set in. I remember well the train's working its way up into the hills of the Vosges at dusk that evening. The countryside was peaceful, holding a promise of good weather. I was, in general, silent as I always am in Dr. Schweitzer's company, out of my absolute respect for his time.

I listened to him tell me of the signs he had noticed of the oncoming Spring in those hills. I had told him that all was well at the hospital in his absence; it seemed so short a time since I had left Lambarene. Never shall I forget his asking me then — saying it was not yet to be repeated to anyone — if I would return to Africa in the autumn when he sailed. I answered very favorably before I had given it the least thought. Only afterwards I wondered what my family, so long-suffering with me, would think. Night had fallen by the time we reached the little station of Gunsbach. I had forgotten how peaceful and welcoming the valley was. One is often impressed by its seeming to belong to a century or more ago.

So it was that on October 28th, 1949, the ship *Brazza* set off again to follow down and along the west coast of Africa. Madame Schweitzer had found that she too would be able to return to Lambarene as well as Mademoiselle Koch, the Swiss nurse who has devoted many years to the hospital. We were a group of four.

We disembarked at Port Gentil. Several days later, when approaching the hospital on a friend's motor boat which had taken us up the river, Dr. Schweitzer asked the boatman to sound off the klaxon horn in the usual tradition. Within a minute we saw figures hurrying to the hospital bay and landing place. From across the water they looked more than anything like ants accumulating from all directions at the landing place. The hospital buildings were as ever, half hidden by the tall trees that shade it from the sun. Even patients who were not supposed to be walking made their way to the cement dock to which boats can pull up at whatever height the water may be, except in the middle of the dry season when much of the sandy river bed shows. (Here with the changing seasons there is about a 23 foot rise and fall of water.)

Soon Dr. Schweitzer again took his place directing the hospital work.

It was in every way good to get back to Lambarene. This year my work has been with the lepers who since my arrival have increased to not quite two hundred patients. Their comparatively small number is due to the excellent new drugs that have reached us from America. It is wonderful that so much can be done by them for patients as miserable as many of these. The disease is such a chronic one that the treatment is invariably a drawn out one requiring generally at least a year's hospitalization. Two men helpers who are patients with leprosy have learned to care for and dress the wounds of the other leper patients. They are open minded and willing to do as we tell them. They must have a certain amount of courage in carrying out the doctor's or nurse's instructions because sometimes the patients they are treating will insist that the dressing be done otherwise. Occasionally the helper will come to me complaining of his being menaced by a patient on his attempt to carry out my instructions for the treatment. One of these helpers has come to the hospital from 350 miles away. Because he has proven reliable in his other work, he is now learning to give medicines by injection.

The leper village is on the edge of our plantation at a certain distance from the hospital. There, if a patient wants to live by himself, he may build a little bamboo hut instead of living with the others in a larger house. Despite the feeling of affliction these leper patients may have acquired, some have not lost their humor and one, Mouloungiu, who looks as though he were among the most unfortunate of human beings, is amusing to both white and native. This gaiety has kept up through the recent surgical procedure he has undergone in receiving a glass eye. Before that his straw hat had always been pulled down to hide partially the scarred left side of his face where the eye was missing.

The charge of all these lepers is a source of considerable worry to Dr. Schweitzer because they must be lodged and, more difficult still, fed over the long months of their stay here. And still worse, the native plantations are no longer producing enough to feed the country. For this reason the food shortage situation is a very serious one. Dr. Schweitzer was unduly tired by his recent effort to buy, in Port Gentil, rice imported from Italy. He brought the rice back to the hospital as a reserve for the many times the large, unsweet bananas and manioc (the essential part of the native diet in this region) will not be brought to us by canoe from the neighboring native plantation owners. How many times when we give out rations to the natives are we obliged to explain that we cannot provide the large bananas or manioc because their upriver brothers have not come and sold us any. What a to do

"The God of the Gospel of Jesus is living, ethical Will, desiring to give my will a new direction. He says to me: 'Strike out courageously! Do not ask where your efforts will take you on the infinite ocean. It is my will that you should swim'."

* * * *

"Albert Schweitzer, An Anthology," edited by Charles R. Joy. The Beacon Press, Boston, Massachusetts.

there is the day an alligator is brought and sold to us for distribution of its white meat! Recently a small electric fish was brought to us from one of the neighboring lakes. We gathered around the bucket he swam in and tried touching a certain spot in his skin, which was soft like velvet. We got quite a strong shock.

Shortly after Dr. Schweitzer's seventy-fifth birthday he was left alone with no doctors. Two who were expected to come were finally not able to. Of course, this was an extremely difficult time for the doctor. A remark made a considerable time ago by the orderly Joseph is still true. "I," he said, "am the slave of Dr. Schweitzer and the doctor is the slave of his work!"

WE CANNOT ALWAYS be sure in the middle of the night that the native orderlies, who have their rooms along the river, will go out to give help to any new patient that comes by motor boat. Sometimes the guardian who comes with the patient has to do his best to hunt up an orderly and stretcher. (If the patient is a native he is generally sent in this way from one of the lumber yards on a motorboat of the European owner.) Thus any doctor or nurse hearing a motor boat come at night gets up and goes down to the waterfront to attend to the new patient. Most of the time it is Dr. Schweitzer who goes down, or Mademoiselle Ali. He recently said with pride one morning that he was now one ahead of Mademoiselle Ali because a motor boat had come with a patient that night and she had not heard it!

Madouma, the hospital shepherd, is an excellent man. He is very conscientious in his care of the many sheep and goats. Today he hunted far back in the plantation before finding an ewe that had fallen with its lamb into an antelope or wild hog trap in the form of a hole in the ground. He knotted together a vine ladder to go down and hand out the still living animals to two nearby women picking manioc leaves for Dr. Schweitzer's antelopes. This hole, dug by natives, has since been filled in because it was made without permission on hospital grounds. Primitives may do such things. You sometimes see Madouma in the evenings hunting with a lantern for some missing member of the herd. Not infrequently we also lose an animal by theft. The hospital keeps these sheep and goats essentially for the fertilizer which is indispensable to a good vegetable garden in this country. At a quarter of seven in the morning they are let out by Mademoiselle Ali. They go jumping and running down the paths waking up late sleepers among the white people.

BESIDES HER NURSING work in the operating room and in the wards, Mademoiselle Ali attends to the antelopes that have been brought to Dr. Schweitzer as fawns from the woods where the mother antelope has been killed. Several have been raised here. Most are harness-backed antelopes. Theodore, a fawn a few weeks old, now lives in Dr. Schweitzer's room. He also frequents the small adjoining room that contains the Doctor's books and piano with organ pedals, which are covered with carpet when not in use. The little animal delights in walking on this yellow carpet in such a way that the pedals play. When the instrument is not in use a carpet must always be laid over the pedals so Theodore's legs will not get broken. One evening recently Dr. Schweitzer was obliged to stop playing because Theodore tried so insistently to walk or sit on the pedals. The animal is frequently to be found sitting or sleeping unnoticed on the yellow carpet and half hidden by the organ bench. Only last week he was joined by a fawn of an entirely different species.

The operating room has been very active this year. We are privileged to have among us a most experienced and excellent surgeon who has recently been doing the first brain surgery in the hospital. We have just done three caesarian sections within twelve days. There are about four times as many hernia patients here as in Europe or America. These operations are generally more difficult here also. Although there is no appendicitis among the natives, the incidence of benign tumors in the native women is also high. There is a great need of surgeons in this colony.

Recently there has been a change of native orderlies in the operating room. These primitive people often have such deeply-rooted superstitions that when they see an operation, they ask the surgeon when he is going to show them the evil thing he has pulled out (what they often consider to be a kind of vampire). The doctor answers them, "but there is none!"

SUPERSTITIONS MUST BE taken into consideration in countless ways. Never do we insist that a man help with a burial if his wife has a small baby. He would take this as an ominous sign which might bring about the death of his child. When I was having a hard time persuading four native men to help me with a burial one day, Dr. Shweitzer told me that in Andende, when he was younger, several times he had ended by carrying one end of the stretcher himself.

The Sunday church service for the patients and their guardians is also one in which the native mind and life must be taken very much into consideration. Here in virgin forests one cannot speak of pastures, of vineyards, of a donkey, of shepherds and many other Biblical subjects. It would seem like nonsense to them if we told of a house built on a rock since here there are no large rocks; and no one would be so foolish as to build on the sand because every native knows that in the rainy season all sand is invariably covered by the river water.

The church services are led by two or three interested nurses. I have not forgotten Dr. Schweitzer's instructions to me before I started to take these little services over two years ago. The natives especially like such stories as the Prodigal Son and the Good Samaritan; the miracle stories seem to impress them less. The natives responded with considerable interest, one recent Sunday, to my telling them of King Solomon's prayer for wisdom and of his wise judgment. That appealed to their juristic minds. Dr. Schweitzer says that at heart the natives are all jurists. What do they like better than to palaver for hours, for days, for months and even years? This fills much of their time that would otherwise be empty. While I was speaking, in that same Sunday service, a leper woman came up to me and interrupted to say, "Ah! N'Loria, M'Bols,"

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EMORY STEVENS BUCKE, EDITOR

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J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

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The Women And Social Action

Last week at the biennial assembly of the United Council of Church Women, meeting at Cincinnati, Ohio, some actions were taken which demonstrate further the active desire of American church women to relate Christian ethics to the affairs of the world. For some reason, our Protestant church women seem to be able to be far more specific in matters of Christian social action than other deliberative bodies within the household of Protestantism.

Note the following resolutions adopted by the United Council of Church Women: (1) they condemned the practice of certain Congressmen in abusing the privileges of Congressional immunity and unlimited debate; (2) they pledged themselves to refrain from hoarding and profiteering and work for controls and increased taxation to check inflation; (3) they urged church women to become acquainted with the National Housing Act of 1949 and to work with groups in their local communities to see to it that the act is well administered; (4) they urged church women to follow the proceedings of the Mid-Century White House Conference on Children and Youth so that local community plans can be carried out for the welfare of the nation's youth; (5) they reaffirmed their support for federal aid to education so that equal educational facilities may be provided for all of the nation's free, tax-supported, public schools; (6) they promised to continue efforts to remove discrimination because of race, creed, or color, in employment, and also to support efforts to provide equal pay for equal work regardless of sex; and (7) they pledged their support to protect the rights of conscientious objectors, and to work for the release of persons imprisoned for reasons of conscience.

As we go to press, reports from the Cincinnati meeting are just beginning to come in. The actions we have reported here, however, indicate the kind of thing our American church women are doing. We believe that it indicates a spiritual strength that is needed throughout more of the church, and indicates a fearless courage that puts the church in the front as a crusading force for righteousness in our social order.

Watch Puerto Rico

The political unrest of Puerto Rico has not been given too much attention by the press until the attempted assassination of President Truman by two alleged members of the Puerto Rican Nationalists. Our Congress has voted to permit the holding of a referendum in Puerto Rico on next June 4th, to determine whether the island population wants to draft its own constitution, and it is clear that there will be political strife within the next months.

Churchmen are concerned about the matter of religious freedom. Two Protestant churchmen, Dr. Angel M. Mergal, president of the country's Association of Evangelical Churches, and Bishop Charles F. Boynton of the Protestant Episcopal Church, have accepted the invitation of the island's Roman Catholic bishops to discuss what clauses concerning religion should be included in the proposed constitution.

The tensions caused by considerable Communist agitation and the counter-agitation by those friendly to Franco Spain, will most certainly be reflected in the deliberations of these churchmen. The plight of religious freedom, to be sure, will not be settled by this preliminary conference, but the results of the talks will most certainly indicate what direction it will take.

It will be inconceivable for Americans to accept any proposal which would put one particular religious group on a priority list. Puerto Rico is a possession of the United States, and eventually it may well become one of our states. At the present time Puerto Rico has political freedom and it must be assured that the peo-

ple will also have religious freedom. In a land like Puerto Rico where the population is overwhelmingly Roman Catholic and where there is strong pro-Spain sentiment, churchmen will watch with special concern the future status of religious freedom.

More Makers Of The Mass Mind

Last week radio listeners in New England heard one of the popular child-guidance experts say that unless their children had television sets, the small fry would be thrown into the dilemma of being "have-nots" while they envy the "haves." The announcement was sponsored by the sellers of television sets. The whole episode seemed to be so like that of a child-guidance expert selling his soul for a mess of pottage, that we wondered how the television industry had gotten itself into so desperate a state that it would sponsor that kind of advertising.

Probably television is here to stay — and it may well be that our only prayer should be that it will improve with age. It seems to us that it is still in an almost pre-natal state on the basis of its present products. Much as we resent its intrusion into our American homelife, and its throttling of good conversation, it really is no worse than other well-established means of influencing our thinking. The point to which we object in this latest bit of advertising, however, is that a so-called child-guidance expert is urging people to surrender their children to the mass media rather than to encourage the building up of self-reliance and all of the other factors that we regard to be part of good citizenship.

If we are to surrender our children to the "everybody's doing it" philosophy, or to make of parenthood simply a process of guiding our children into the comfortable adjustment to the mass mind, then why not set up state nurseries like the Communists do and forget the whole business of home and family and character development?

As we go to press we have the news that the child-guidance expert in question has been dropped as a columnist from the *Journal-Bulletin* of Providence, R. I. The following notice appeared in the *Journal's* November 16th issue, "The *Journal Bulletin* will not permit supposedly independent and objective experts who appear in its columns to pervert their positions for commercial purposes. We have, therefore, permanently discontinued Angelo Patri's column."

In our opinion, the *Journal-Bulletin* has done a courageous thing in making its position clear on such a matter. The need for independent thought is so obvious in our modern American life, that good citizens everywhere should applaud forthright action of this kind. The same principle could well be applied to many other areas of advertising, including the liquor endorsements by some of our so-called "Men of Distinction." We cannot stand long against totalitarianism if we are to give in to the mass mind!

Our Chums Will Be There Too

As is always the case when the majority of Protestants get together for ecumenical work, there is the minority group of unco-operative brethren who set up a meeting at the very same time and at the very same place. This happened at Amsterdam when the World Council of Churches held its first assembly, and it now appears that this month's first meeting of The National Council of Churches at Cleveland is to be preceded by a meeting of "The American Council of Christian Churches," in the very same city.

The American Council of Christian Churches regards itself to be the chief attacker of the Federal Council of Churches. For its agenda at its Cleveland meetings which opened yesterday, the following items appear: "Methodism Adrift," "History of Unbelief in the Presbyterian Church," "The Folly of Compromise in the Face of World Apostasy," and "Revolution by Consent." "The International Council of Christian Churches" is run by the same people and the chief spokesman for the outfits seems to be the Rev. Carl McIntire. Mr. McIntire is well known for his organization of opposition to most Protestant co-operation by the major religious bodies.

It is really tragic that this exceedingly small group of churchmen should persist in confusing the public on the matter of ecumenical developments. The daily papers carry their news and, since they always meet in the same city at about the same time our larger meetings are held, the public is quite naturally confused. The difference in names is so incidental that this misunderstanding seems to be purposely designed by the minority faction.

It seems like hair-splitting, but the fact is that churchmen should be informed about the difference between "The World Council of Churches," and the rump organization called "The International Council of Christian Churches;" they must also be informed about the difference between our "National Council of Churches of Christ" and the "American Council of Christian Churches."

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For December 3.

Topics Copyrighted by the International Council of Religious Education.

How Can I Make My Life Count For Christ ?

Romans 12:1-2, 6-8. II Corinthians 8:3-5, Phillipians 2:25-30.

A Living Sacrifice

Paul exhorted the Romans to present their bodies as a living sacrifice, acceptable unto God. In so doing Paul indicated how we may get ourselves into our sacrifices and services to God and to his work in this world.

In considering sacrifices to God we run into some very weird and fantastic ideas. Religion has been much concerned with rites and ceremonies covering sacrifices. The Old Testament gives much space to burnt offerings and sacrifices of a wide variety. First fruits and choice products of the fields have been listed as acceptable to God. Religion became largely a matter of offerings and sacrifices made according to certain well established rules and regulations. The meaning of sacrifices became clouded in the rites and ceremonies.

Jesus Christ quickly set aside the old ceremonies and rituals of sacrifice. He was in line with the Hebrew prophets who rose above the form and emphasized the spirit of the giver and the true meaning of sacrifice.

It was Paul who set sacrifice in its proper light. The living sacrifice was what he called for as an evidence of Christian discipleship. This calls for a bit of consideration even today when we should know how to make life count for Christ. It is sacrificial living that Christ wants from everyone who dares to call himself a Christian.

Christian Transformers

"Be not conformed to this world; but be ye transformed by the renewing of your mind." This is the heavy assignment Paul gave to Christians in Rome. It is not too far from the line of duty today.

We are living in a very secular world which is far from being Christian. All around us there are forces which tend to smother out the spirit of Christianity. They threaten our very existence as human beings. The life patterns of the people of this nation are not altogether Christian. At this very minute of writing a debate is being held in a Boston church between a teacher of Christian ethics and a leading businessman on the question: — can a man live a Christian life in business? It is a very important question and the answer is no, if we mean that business is now done in a thoroughly Christian way. The temptation before every businessman is to set business off in an area by itelf in which Christianity cannot penetrate.

The patterns of church life are not always Christian. There is need for a transformation in some Christian doctrines and practices. We have conformed to some mighty shady notions about race and color and exploitation of men and resources as well as some rigid doctrines of doubtful value.

Anyone who is a non-conformist is likely to understand quickly what a living sacrifice is. Let someone today vary from the straight and narrow path of an outmoded type of Americanism, such as liquor drinking, segregation, and economic exploitation and he will quickly be set upon by some rigid, flinty-eyed reactionary who mistakes religion for conformity. Non-conformity generally turns out to be differing with the conformer who sets the standard.

If any considerable number of Christians at any one time set out to conform to the life and teachings of Jesus Christ a revolution would take place within a week. We need some Christian rebels who will tear into shreds some of the time honored and outmoded ethics, ideas, patterns and prejudices which now strangle society.

The Fellowship of Ministering

Paul told his fellow Christians to take upon themselves the duty of ministering to the saints and thereby join the fellowship of Christ.

We have a good many fellowships today which are based upon a great many things other than real fellowship. It is a sorry business when we set out to organize a fellowship with officers and dues and results. Fellowship is always a by product and when sought it is like happiness, it becomes very elusive. Nobody ever caught up with happiness by pursuing it as an end.

We find ourselves in a world which is very likely to deprive large numbers of people of fellowship. At the same time we work along together in many activities with little or no thought of the good fellowship we are enjoying. Then somebody starts to organize us into a group with specifications as to color or creed or clothes and the first thing we know there is no fellowship and we even stop associating.

We come back again to the cost of sacrifice. Fellowship costs something if it is to be worth having. If we want to keep our prejudices or our pride and place and ideas we cherish, we can. But we will find ourselves set apart in a very slim fellowship with one or two like-minded people of our own ilk.

There is fellowship of service which tops most every kind. When people undertake some mighty work or some humble service and find others working at the same task, they strike up a fellowship which is very high. The selfish motive is missing from the start and nobody is trying to exploit anyone even in the process of fellowship. Some things have to be sacrifices. There will be no place for preference or servitude or any of the little differences which divide people even in good work. This is the process by which we will eventually bring the kind of community or kingdom of God which Jesus came to set up in the world. It will come as people serve God together with no other thought in mind but making life more abundant for everyone concerned. And the fellowship will finally include everyone or it will not be worth anything to anyone.

Toynbee's House Of Many Mansions

DAVID WESLEY SOPER

III. Protestant Catholic Conflict

The classical idea of transubstantiation, in Toynbee's mind, is not confined to the Eucharist. The *substance* of Christianity may exist within the *accidents* of Hinduism, Mahayana Buddhism, and Islam. In a universal Christian commonwealth, the common future of all mankind, a Hindu Christianity will have place beside a Mahayana Buddhist Christianity, and both alongside a Moslem and a Judaeo-Christian ideology. Even a communist Christianity may flourish side by side with a capitalist Christianity.

But the ecumenical superstructure rests, for its foundation, upon a clear and unequivocal commitment to the classical Christian faith.

Historically considered, an intransigent Papacy provoked the Protestant revolt. The Conciliar Movement attempted to purge the Roman Church of gross errors, to give it new life as Europe's spiritual mother. But the Pope refused parliamentary limitation on his absolutism; less fortunate secular monarchs were forced to accept what he rejected. "The divine institution which had been fighting and winning a battle for spiritual freedom against material force was now infected with the very evil it had set itself to cast out from the body social of Western Christendom." The substitution of the material for the spiritual sword, as Dostoyevsky also observed, was the fatal fault.

"The downfall of the Papacy in every sphere can be traced back to its abandonment of the spiritual in favour of the material sword. . . .

"The Papacy did its best to commit suicide; and in dealing itself this prostrating blow it has left the house vacant for the entry of seven — and seventy-times seven — other spirits who are all more wicked than the supplanted householder. . . .

"The golden calves which our latter-day Jeroboams have set up in our Western World are called 'totalitarian states;' and these are the gods which they invite — nay, command — us to worship in place of the God of Benedict and the God of Gregory and the God of Hildebrand and the God of Francis. Today these false prophets of an odious idolatry sit in Hildebrand's seat."

Western civilization was a unity under One Shepherd until papal intransigence, the revolutionary spirit, and idolatrous ambition, made of the modern world an insane asylum of warring egoists. The multitudes faint, and are scattered abroad, as sheep having no shepherd. Today the false God of nationalism claims man's soul as well as his body, and his bondage is both bloody and absolute. We now live in the vale of sorrows which anarchy and ambition have created.

"In contrast to the Hellenic society, our Western society is one of those more generously endowed civilizations that have grown up under the aegis of a 'higher religion' and within the chrysalis of a universal church, and it is perhaps just because Western man has always been able to take his Christian birthright for granted that he has persistently depreciated and finally repudiated it.

"The history of this graceless *Homo Occidentalis* who has turned against the Christianity that found him a barbarian and has promoted him to the lordship of creation is a tale of exaggeration which has been told in the parable of Jeshurum.

"He found him in a desert land and in the waste howling wilderness; He led him about; He instructed him; He kept him as the apple of His eye. . . .

"He made him ride on the high places of the Earth that he might eat the increase of the fields, and He made him suck honey out of the rock and oil out of the flinty rock. . . .

"But Jeshurum waxed fat and kicked . . . then he forsook God which made him, and lightly esteemed the rock of his salvation."

Such is our plight. Protestantism, indeed, may have cast off too quickly the mass, the hierarchy, and the Papacy. Roughly from 500 to a 1000 A.D., libertarian Irish Christianity lost its battle to authoritarian Rome. It is possible that the inherent weakness of libertarianism may again become evident, that Protestantism, with its confusion of tongues, may be absorbed, of necessity, into the stronger Catholicism. If Western Civilization, a new empire of Caesar, goes the way of all empires into oblivion, Protestantism, with its anarchy and solipsism, may go with it, and the tougher Rome prove the chrysalis of a new Christian civilization. Our disintegrating society, in some part, may be saved "in spite of itself, from a fatal fall by being caught in the arms of an ancestral church which it has vainly striven to push away and keep at arm's length."

Every great prophet has summoned mankind to repentance. Toynbee is not afraid of the unpopular term, "a sense of sin" — "a spiritual faculty which we have been doing our worst to sear and sterilize."

"While the sense of drift has the effect of an opiate in instilling into the soul an insidious acquiescence in an evil that is assumed to reside in external circumstances beyond the victim's control, the sense of sin has the effect of a stimulus because it tells the sinner that the evil is not external after all, but is within him and is therefore subject to his will — if only he wills to carry out God's purpose and so to render himself accessible to God's grace. There is here the whole difference betwen the Slough of Despond and the Faith that moves mountains."

It would be another form of futile archaism to attempt to return to the *accidents* of Roman Catholicism. Verily, in this case, "to go to Rome is great labour and little profit. Thou wilt not find the King that thou goest to seek there unless thou bring Him with thee." A return to the *substance* of authoritarian Christianity might be significant.

In the place of a Universal church we have substituted

"our present half-baked system of universal education." We have taught the masses "how" but not "what" to read, and their minds have become "debauched by the corrupting influences to which their imperfect education exposes them." Qualitative deterioration has accompanied the quantitative extension of what is called Education. We might well remember that "in Hellenic history . . . the spread of primary education portended, as we know from the event, not merely the extinction of an intellectual life which had maintained its vitality for a thousand years, but the downfall of a civilization." The best that mass education has been able to produce has been "a weak dilution of the elixir of intellectual life." And spiritual vitality has accompanied intellectual vitality into obscurity.

The essential creativity of Western civilization is at stake, and already our seers and our saints are submerged in a vast sea of mediocrity.

"If a growing society is tempted to cling to some momentary equilibrium for fear of losing the happiness which the moment has brought, it will lose its life and its happiness into the bargain because the moment cannot really be prolonged. And the moment is inexorably transient because the gesture of mimesis that has conjured it up is only an improvization which the remorseless test of time exposes as something superficial and insincere. In the gesture of mimesis, the uncreative majority is making an outward movement of conformity and not an inward adaptation. Spiritually, the gulf between the majority and the minority remains unbridged. And if, in this situation, the creative minority and the imitative majority remain immobile face to face, it is not the imitative majority that will be 'levelled up' but the creative minority that will be 'levelled down.' The salt will have lost its savour; and Faust, in bowing down and worshipping the moment . . . will have delivered himself over into the power of Mephistopheles.' "

Original sin, working in society as well as in the soul, produces an irresistible disintegration, unless it can be successfully restrained by a tough institution. Precisely this "institutional element has historically, up to date, been dominant in the life of the church herself in her traditional Catholic form, which, on the long historical view, is the form in which one has to look at her." In Heaven, this institutional toughness may be dispensed with, but upon earth, though it weighs down spirituality, it is necessary to survival.

Departure from the universal church ushered the Western world into the wars of nationalism. Only a return to the universal church can arrest disintegration. A house of many mansions on any other foundation is a house built upon sand.

"The structure of our Western Christendom rested on solid religious foundations in the early days when it was still only a tiny society in an out-of-the-way corner of the World. On this religious soil our Western civilization has grown like the grain of mustard seed until it has become a tree in whose branches all the other living societies have come to lodge. In less than fourteen centuries the narrow-verged Western Christendom of Gregory's generation has grown into the ubiquitous Great Society of our day. If a religious basis was required for Gregory's unpretentious economic building, and if it is this basis that has enabled our civilization to grow on the material plane until it has overshadowed the earth, it seems unlikely, on this showing, that the vaster structure of a world order, which it is our task to build in our day, can ever be securely based upon the rubble foundation of sordid economic interests."

In the midst of earthly despair there is still Divine hope. Augustine introduced Toynbee to the commonwealth of saints transcending the kingdoms of this world. John Bunyan drew his attention to the possibility of Divine rescue.

"The human protagonist was not left entirely to his own resources in the hour that was decisive for his fate. . . . We may and must pray that a reprieve which God has granted to our society once will not be refused if we ask for it again in a contrite spirit and with a broken heart."

— The quotations in this article were taken from Arnold J. Toynbee's "A Study of History," Vols. II, III, IV & V, and from his "Civilization on Trial."

Reserved For Heretics

LOIS GRANT PALCHES

Perhaps it was the book I had been reading, one of the romantic biographies of a medieval saint. It was late and all the family had preceded me to sleep when I closed the book and leaned against the wing of my chair.

I had a dream — yes, it was more than a reverie — and yet the longer I think about it the more real it becomes.

I was spending my first day in eternity, and after my entrance examination was over, (I think my score was none too good) the welcoming angel called for a page to show me my new home.

"We'll fly about a bit," he said, "just to acquaint you with your new environment."

It was all more beautiful than I had imagined. All my earthly life I had sought beauty of hills and valleys, field and plain, lake and river, and finding them had often voiced a prayer which began "O God, do let Eternity be much like this!" And here it was! I remarked to my guide the lack of city skylines such as New York and Chicago boasted and he said, "You know it is because earth-folk are not sure of what is most important that they create skyscrapers and other forms of bigness, great piles of matter which show their ingenuity and power. Up here the soul's the thing, and souls are more on the side of simplicity and charm."

No apartment houses at all! Just little homes, with gardens and grape arbors for those who wished them, and apparently most of them did. "It's not surprising, but almost everyone who comes here takes pleasure in dew and rain, sunshine and shadow, flower and leaf," said my page.

We flew over an orchestra pit, the largest I had ever seen, and strains of music came up to us, the melodies familiar yet unfamiliar. My obvious puzzled expression brought forth this explanation from my new friend, "Composers do a lot of revising of their works up here. They often remark that the passages that just wouldn't come right below, when given attention respond to the new insight they receive here. On earth some of their stuff was called heavenly music, but there is improvement in a place like this, where there continues to be a subtle insistence upon growth."

THERE WERE BALL fields and parks of all kinds, where children and adults were engaged in their favorite games. I took the opportunity to ask a question that had always been in my mind, "Do children remain children throughout eternity?" The answer came quickly and firmly, "God wouldn't do that to any soul."

But all of a sudden we came upon a bird's eye, nay rather a soul's eye view of such breathtaking magical beauty that I gasped.

"Can't we go down there and look around?"

"I must say no to that request," my page answered. "It's not really reserved, as you call it, and yet it is."

"Who lives there?" I asked.

He thought a while, as if seeking for the best way to explain. "On earth they call them heretics," he said. "We call them forerunners, men and women of courage who have the perception to see through unreality and to preach and teach the real as they conceive it."

"So they have a heaven more or less their own?"

"All heaven is open to them, but this is theirs in a special way. They don't stay in it exclusively, but they go to it as a hideaway in which they get together when they feel the need of stimulus. God explains his consideration by saying that on earth they have been hated and lonely and misunderstood, usually forced to live in abject poverty and self-denial, so they have this haven in heaven to which they may come when they wish for as long as they wish, where their fellows who join them likewise see into the essence of things, even as they do.

"Are they good mixers?" I interposed.

"The best. They wouldn't have been heretics had they not loved their fellows to an unusual degree."

"I thought I saw a meeting going on in a little outdoor tabernacle," said I, secretly hoping I had not been wrong.

"Yes, there are many of them. Those folks were never ones to keep quiet about their convictions. I attended a lecture which one of them gave on current affairs on earth the other evening. You remember the commentators you heard on earth, don't you? They were pretty depressing, I thought, with their talk about top people in governments, the cartels, the secret trade agreements, etc.

THIS MAN UP HERE was full of hope. He told how he felt there was a growing belief of the common men of earth in common men everywhere, in spite of the acute suspicion in political circles. He said there were many children being born into homes of vision who held great possibilities for the future. He also felt there were indications in places that people were more receptive to the teachings of heretics. He cited Gandhi as an example, even though he had met an assassin's bullet."

We went on, and he pointed out the place of Moses, Amos, Savonarola, Joan of Arc, Martin Luther, John Wesley and Abraham Lincoln, and many others, too, men of the inquiring mind, women of the restless spirit.

I asked that we stop our sightseeing while I took time to meditate on the thoughtfulness of God. He took me to my humble quarters. It had a garden and a bit of a brook and I lay down in the grass on the bank. I felt all happy inside about what I had been seeing. It was good to know that there was comfort of an unusual nature for those who came fresh from a burning at the stake or some other torture devised by those of earth whose minds and hearts were not attuned to truth.

My book fell to the floor, waking me, and I sought a better place for sleep. But while I made ready for sleep I felt myself smiling at the thought of the warm solicitude of God.

By The President: A Proclamation

"In keeping with the custom established by our forefathers and hallowed by faithful observance throughout the years, it is fitting that once again at this season we set aside a day for giving thanks to God for the many blessings which he has bestowed upon us. We are deeply grateful for the bounties of our soil, for the unequaled production of our mines and factories, and for all the vast resources of our beloved country, which have enabled our citizens to build a great civilization. We are thankful for the enjoyment of our personal liberties and for the loyalty of our fellow Americans. We offer fervent thanks that we are privileged to join with other countries in the work of the United Nations, which was founded to maintain peace in a troubled world and is now standing firm in upholding the principles of international justice. Contemplating these blessings with humility, we have a deepened sense of our responsibility to serve unselfishly, and we pray to almighty God for wisdom in our relations with our fellow men. Now, therefore, I, Harry S. Truman, President of the United States of America, in conformance with the joint resolution of Congress approved December 26, 1941, designating the fourth Thursday of November in each year as Thanksgiving Day, do hereby proclaim Thursday, November 23, 1950, as a day of national thanksgiving, and I call upon every citizen to offer thanks to God for his gracious guidance and help. Again I ask all my countrymen to appeal to the Most High, that the God of our fathers who has blessed this land beyond all others will in his infinite mercy grant to all nations that peace which the world cannot give. I entreat them, in church, chapel and synagogue, in their homes and in the busy walks of life, every day and everywhere, to pray for peace."

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The Hyde Park Affair

Not only the Jewish community but all of Boston is understandably disturbed by the Dorchester-Hyde Park episodes of violence climaxed last week by the arrest of 25 young men.

Sluggings and beatings among Americans are out of order. Cruel and senseless injuries inflicted upon two boys near Hecht House on Hallowe'en Eve saddened all conscionable people who hear about such hooliganism.

But for impulsive Dorchester youngsters to take matters into their own hands and deploy into Hyde Park courting trouble is no answer. This was a case of irresponsible teen agers playing Big and Wrong.

Now, as the community awaits with interest the outcome of the trials of the 25 youngsters put in Hyde Park jail, it also has time to cool off a little and look about for ways to ease the tension and to root out the causes of violence.

First of all, the community wonders about the attitude of the Police Department. According to investigations made by the Anti-Defamation League on behalf of the Jewish Community Council, more than a score of boys took part in the Hallowe'en Eve beatings near Hecht House; and although police cruisers answered the calls, no arrests were made then nor have they been made on those cases since. Why not?

The Boston Police Department cannot possibly have been blind to the tragic story of the Detroit and Chicago riots. The very fact that a patrolman received a special course at Harvard under Dr. Gordon Allport attests to a one-time interest in the police approach to racial and religious tensions. But the question we now put to Commissioner Thomas Sullivan is: "Have Dr. Allport and other experts been called in for consultation on police training along these lines now that violence is breaking out again?"

The physical safety of all Bostonians must be looked after by the Police Department Every one of us has the right to safety and security of the person. We want no part of King Lynch here and we will not tolerate the outbreaks in Boston so ominously reminiscent of the beginnings of racist wholesale murder in Germany. We are all dead serious about this.

And we are dead serious about inviting all of Boston to look at the Dorchester-Hyde Park episodes clearly and calmly. Note the sequence of events: Hyde Park youths take advantage of Hecht House hospitality by bringing in liquor and making obnoxious anti-Semitic remarks. They are ejected. Apparently, they plot revenge. They get it by inflicting serious injuries on two youngsters. (One of the boys, incidentally, was a Christian, on his way to Hecht House with one of his closest chums, a Jew, to enjoy the recreational fellowship of a fine center!) Dorchester youths boil over into Hyde Park in retaliation and are arrested.

What follows?

That's up to all of us — up to the police, to Mayor Hynes, to schools, churches, synagogues, recreational centers, press, radio and just plain people. We must all unite to ease the tensions, to weed out the roots of the trouble, to close ranks and to restore peace to a troubled area.

This is a huge assignment. It has already been undertaken by the agencies set up for such purposes. Under the direction of the Jewish Community Council, we should be able to pool our resources and our talents to clean up a bad mess and get on with the business of peaceful living.—*Reprinted from "The Jewish Advocate," Nov. 9, 1950.*

New Hampshire Youth

The Southern District M.Y.F. of New Hampshire held a Fall Convention in Hillsboro, N.H., on Nov. 4th and 5th. On Saturday afternoon the delegates heard Mr. Hector LaPorta, a student at Boston University School of Theology from Montevideo, Uruguay, tell of Christian youth activities in South America. Hector led the group in a South American song, "Cielito Linda," and conducted a simple folk game. Mr. Timothy Chow of Boston University School of Theology then told about Chinese students and something of Christians in relation to Communist occupation. The ladies of the First Methodist Church of Hillsboro served a baked ham dinner, and Mr. Emory Smith, a student at the School of Theology who served on a Youth Caravan to New Hampshire in 1949, led group singing. The Rev. Vernon French of Henniker spoke after dinner on "The M.Y. Fund is My Fund." After an evening of recreation led by Emory Smith, the Rev. James Quimby of Keene led in a Campfire Meditation.

The Rev. Russell Perry of Hillsboro conducted a Youth Service on Sunday morning, and the convention was formally closed with Holy Communion in the afternoon. At this service, the pledges of the M.Y.F. delegates to the M.Y. Fund were dedicated. President of the district, John Carroll, held a short business meeting. There were 42 delegates from Keene, Methuen, St. Paul's-Lawrence, Haverhill, Portsmouth, Hampton, Hillsboro, Merrimacport, and Nashua. Ministers of the district present were the Revs. Robert E. Drew, Conference Youth Director; James Quimby, Keene; Russell Perry, Hillsboro; Ernest Drake, Raymond; and William Nicoll, district counselor, from Lawrence.

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Which Way India?

(Continued from Page 3)

are much less tolerant to Moslems and Christians. If they were to revive Hindu rule they would regiment life leading to the further impoverishment of the peasant. Progressive ideas including the use of western medicines and machines would go.

The unfortunate fact is that even though fanaticism might gain a temporary victory it could not long endure. Too many of India's progressive leaders have benefitted from progress already experienced. More than likely it would lead to a complete breakdown of the Constitution. At such a time Communism would have its most hopeful opportunity to rise to power.

There are some obvious ways by which we could help India avoid these possible developments. First of all, steps should be taken to create in America a profound sympathy for the progressive changes which are being attempted by the present Government.

Secondly, (and this would contribute to the first) our national leaders should review their attitude toward Pandit Nehru. They have permitted minor points of difference to cloud the fact that he is democracy's greatest hope in Asia. It would be well for them to keep in mind, first, that he is not tied in with corruption as was true of China's leadership; second, he is loved and respected by his people for he has suffered with them; third, that he is attempting to lead his people forward toward their national goals within the framework of a self-determined Constitution and is using democratic methods to do it. America can well afford to give him every encouragement possible.

A third way America can help is to send some of our finest youth to India in our Point Four program. The intentions of that program can reach far beyond its technical purpose if our government sends responsible youth who are eager to understand India's ambitions, her problems and her needs. Christian youth, creative and imaginative.

are the best demonstration of the democratic way of life. Much depends on who represents us in this important program.

Lastly, and possibly the most important, we have a peculiar responsibility to help India discover herself spiritually. Her trend today is toward secular materialism which is the seed-bed for atheistic Communism. We do not believe that a nation which has so long been thought of as the soul of Asia would go Communistic but profound changes are taking place in its spiritual growth along with the other transitions.

Mahatma Gandhi claimed indebtedness to two religious books, the Bhagavad Gita and the New Testament. We who know the New Testament realize how much he drew upon the teachings of Jesus for his spiritual strength. Though he remained a Hindu he discovered in Christ the spiritual foundations which reshaped his whole life and thought.

Many progressive leaders in India have not made that spiritual discovery. Their progressive efforts are due to their humanitarian concern for the down-trodden. Nor do they find in Hinduism a spiritual stimulus arousing them to the remaking of their nation. In fact, very often their priestly order restrains rather than encourages change. Many changes have bent to the breaking point ancient Hindu customs, rites or ceremonies. As one Christian Indian educator put it: That which is new in India has little ethical or spiritual foundation in the ancient creeds of the land. Christianity is called on to reveal its profound spiritual teachings which alone are adequate for the changes taking place in India today.

New spiritual foundations will give new causes to live for and power to live by new joy in living. That is what Christianity can contribute to India. It will break shackles, transform lives, give to the nation men and women whose spiritual foundations are sure. But it must do this humbly, not as a crusade from without but as an inner force at work within the growing Christian community.

Christians in America have a profound share in the destiny of India. We must do all in our power to help the Indian church develop spiritually. We must assist her to train an adequate Indian leadership. We must undergird struggling churches and the present leaders, giving them material and spiritual assistance. With them and through them we may help India discover that abundant life which is the fruit of a right relationship between body, mind and spirit. Jesus Christ revealed it to us. He is waiting for the world to rediscover it afresh today.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

On A Wide Circuit

W. W. Reid

Co-Worker With God

My friend, Henry W. Dubois, is one of an admirable company of unheralded near-saints who get both joy and blessing from doing many worthwhile deeds concerning which they never ask nor think "What is there in this for me?"

Henry Dubois has been known for years in certain New York hospitals, children's homes, and other not-always-cheerful places as "Doctor Sunshine." Many an hour, incognito as it were, he has entertained with story, poetical reading, imitation of bird songs, and with hymns, and brought sunshine to shadowed lives. And the morning after some patriotic demonstration — Americanization Day, July 4th, Bond Drive Sunday — you may pick up your morning *Times,* or *Herald-Tribune,* or (evening) *World-Telegram* and find that George Washington, Benjamin Franklin, Francis Lewis and others of the fathers had come to life again (wigs and all) and marched at the head of the parade, or erected a flag-pole, or read some of their old masterpieces from the steps of the late Sub-Treasury Building. If you look carefully at the picture and figuratively remove the wig, you will usually find Henry Dubois was the George Washington who repeated his famed prayer, or re-rode his white charger.

Recently, when accusations of police protection of gambling were injected into the life of Brooklyn — between the baseball season and the election — it was Henry Dubois who wrote to a number of New York newspapers defending the integrity and the service of the average policeman. (As a former newspaper reporter, who has known and worked with hundreds of police in all ranks, I share this admiration for their service, and belief in the honesty of the great majority.) Henry Dubois wrote, and several papers printed:

"When I see an officer of the law at his best, I see a co-worker with God. He is one of over 200,000 charged with protecting the lives of 150 millions of people, and many billions of dollars worth of property in the U.S.A. As a man and officer faithful to a great trust, he is a co-worker with God. Back of him are the National Guard, the Army, the Navy, the Marines, and the Air Force; and every decent citizen will rally to his support if emergency arises. God bless our officers of the law: may they always think of themselves as co-workers with God."

Encouraged by this venture into metropolitan journalism, Friend Dubois has written a whole series of letters: "When I see an Editor (or plumber, or teacher, or bookkeeper, etc.) at his best, I see a co-worker with God. . . ." The editor "labors against the deadline . . . eliminates the true from the false . . . works for freedom . . . champions justice . . . warns of danger . . . gives news fit to print. . . ."

And this is the prescription I give each reader: Consider your own life and work. Write down in what ways "at your best" you are a co-worker with God. *Are* you such a co-worker? How can you adjust your life so as to earn the title, "Co-worker with God?"

Irish Methodist Dies

BELFAST, Northern Ireland (RNS) — Dr. James Smyth, former president of The Methodist Church in Ireland, died here at the age of 76.

A native of Ulster, Dr. Smyth was for 26 years a well-known figure in Canadian church life. He played a prominent part in union movements which culminated in 1925, in the formation of the United Church of Canada.

At the time of the union, Dr. Smyth was principal of Wesley College in Montreal. When the United Church was established, he became principal of the united theological colleges affiliated with McGill University.

Dr. Smyth was serving as chairman of the Montreal Protestant Board of School Commissioners in 1935, when he returned to Belfast to take charge of Carlisle Memorial Church, the cathedral of Irish Methodism.

Advice On Sermons

BOSTON (RNS) — "Strip your sermons of verbosity," some 300 Protestant clergymen were advised in an all-day seminar conducted here by Canon Bryan Green, British evangelist.

"Frills are not necessary to express the grandeur of God. Simple Anglo-Saxon speech reveals the Gospel in its stark nakedness and that's what the people want," Canon Green stated.

"You won't get conversions by talking about them. You can't push people into being Christians; that's their battle.

"It is extraordinary to me how many ministers I have met who don't believe the Gospel worth declaring," he asserted. "To win conversions the churches and their spiritual leaders must expect results. Many don't.

"The first step to revitalize the churches is to get the people to pray. You should prepare sermons as consecutive courses. That is one thing I find terribly lacking over here. Then, if persons come to you, repentant, convicted of sin, don't rush in with comfort. That is not the time to tell them they are all right. Don't work in conflict with the Holy Spirit."

Stock Market Methods

BUFFALO, N.Y. (RNS) — Activity in Plymouth Methodist Church resembled boom days on the stock market during the United Evangelistic Advance here.

There was no ticker tape, but a 10-city telephone hookup brought up-to-the-minute reports on "transactions." More than 100 pastors hurried about comparing reports on the day's "business" which were flashed to similar gatherings in other western and central New York cities.

Buffalo had never seen anything like it. The purpose was not the sale of stocks and bonds but "winning new members to Christ and His Church." More than 600 Methodist churches in the Syracuse Area participated in the evangelistic effort. Plymouth Church was the hub of the Buffalo District drive.

Here's how this new streamlined machinery for an old idea worked.

Every night for a week six to two dozen laymen from each of the area's churches went calling.

After the visitation, members returned to their churches and reported. The reports were tabulated and sent to the "clearing house," which in Buffalo was Plymouth Church.

Here figures were chalked up on the "big board." A telephone hookup every morning brought reports from nine other cities and an area-wide summary by Bishop W. Earl Ledden of Syracuse. A spokesman for the Buffalo District reported local progress.

The results for six-days effort were:

In the whole area, 11,837 new members added to church rolls.

In the Buffalo District, 5,106 persons interviewed, of whom 1,621 said they will join a church by confession of faith or transfer. Total attendance at Buffalo United Advance services: 23,689.

The Rev. Bradford G. Webster, Buffalo District promotion chairman, said returns were incomplete and the total number of new members for the area may reach 15,000.

"People are turning to religion in great numbers. About a third of the un-churched persons asked to join are willing," he said.

Visiting pastors from 27 states helped in the area Advance.

Bells In Hingham

When church bells heralded the start of the United Church canvass in Hingham, Mass., on Sunday, Nov. 12th, the historic old bell which for many years sounded alarms at the West Hingham fire station again sounded over that section of the town. But on this occasion it rang from the steeple of the Hingham Methodist Church.

When the old fire station was razed a few years ago, the bell was stored in a Hingham barn. More than a year ago, interested citizens raised by subscription the amount asked for the bell, Catholics, Jews, and Protestants giving to the fund. The men of the church then placed the bell in the steeple. Its first notes were to summon the pupils to the church school on Nov. 5th.

Methodism in Hingham goes back over 135 years and is rich in traditions. A window pane in a tenement across Thaxter St. from the church has a rudely etched signature of Francis Asbury, who stopped there over night on one of his journeys into New England. Near the church, on North St. are the ancestral homes of the Lincolns, blood relatives of Abraham Lincoln. In the square at the intersection of North and Lincoln St. is the famous statue of Abraham Lincoln. The name of Lincoln has been connected with Methodism in Hingham since its earliest beginnings, with several now in its membership and on the official board.

A service of dedication for the bell is being arranged for the near future by the minister, the Rev. Joseph M. Harrell.

ZIONS HERALD 125 YEARS AGO

November 23, 1825

CANDLE WICK — We have seen it stated, on the authority of a German paper, that at Vienna, both tallow and wax candles are now made with wicks of straw, that they burn ten hours, and neither smell, smoke, nor run down. Whether they give as brilliant a light as cotton wicks, or not, the account does not state.

* * * * * *

It is stated with unshaken confidence, and as the result of actual and repeated experience, that a half tumbler of gin sling, well covered with powdered nutmeg, proves a speedy and efficacious stop in that dangerous and alarming complaint, a bleeding of the lungs. It was the discovery of accident, but has never been known to fail, though often tried, even when all other known means have been resorted to in vain. *N. Y. Evening Post.*

* * * * * *

The notice which I gave through the Herald, a short time since, relative to the opening of the academy at Wilbraham mentioned that a female *teacher* would not be employed at present. From this a query has arisen with some, whether female scholars are to be admitted into the school. Permit me now to add, that they *will be admitted* as readily as the other sex. — T. Merritt.

Readers Write

(Continued from Page 2)

of organized numbers to get it regardless of who may have it or how it was had. "I want that seat."

The same inelegant practice prevails in the area of politics, whether international or domestic. Recently newspapers carried the story of the flight of the harmless but locally potent ruler of Tibet — that youthful Incarnation of the Eternal who reigned supreme in the Oriental Theocracy of three million souls — to make room for a Chinese Communist Commissar. Nothing subtle about this, but something significant. If you don't believe it, ask Nehru of India. The Chinese Reds wanted that seat, so they took it.

So it goes. Everywhere, someone is waving somebody else out of a seat legitimately occupied, especially if the seat has some particular advantage. And there are no valid explanations; no apologies; no embarassments except to those who do the moving. They rise, somewhat mystified; go out into the night of political or economic oblivion and permit their resentments to cool. Occasionally, they take a leaf from the book of the aggressor, and when they next appear they have become smart — and aggressive. They learn the formula, and soon it becomes second nature for them to approach the innocent occupant of some hypothetical vantage point, and bark, "I want to sit there."

Of course the social sum of this whole matter is bitterness, tension, turmoil, and strife. Maybe aggression will get boring some day, and the mood will change. Maybe there will appear someone again who, speaking with the voice of authority, will reteach the world a badly needed lesson, to wit; "Happy Are The Meek, for They Shall Inherit The Earth."

(Rev.) HOWARD PIERCE DAVIS,
Bolton, Mass.

Communist Praises Niemoeller

Berlin (RNS)—Deputy Premier Nuschke of the (Eastern) German Democratic Republic lauded Pastor Martin Niemoeller here as a "courageous clerical fighter for peace who has clearly recognized which way Germany has to go."

Mr. Nuschke spoke at the opening ceremonies of the (Communist) "All German Peace Congress" in East Berlin.

Josef Plojhar, Minister of Health in Czechoslovakia, and a suspended priest, also praised Pastor Niemoeller for his recent utterances denouncing German remilitarization proposals. He called the clergyman's remarks "a spectacular evidence of the growing progressive attitude in the West."

Mr. Plojhar was recently named an honorary member of the East German Christian Democratic Union.

Meanwhile, in Dortmund, Pastor Niemoeller was reported to have reiterated earlier demands for a "strict German neutrality between East and West."

"There is only one possibility for Germany to solve her security problem," he said, "namely to do everything suited to prevent that Germany will get involved in a new war or give cause to an armament race."

"A remilitarization of Germany for security reasons is completely senseless," Pastor Niemoeller said, "because this would not change a thing with regard to the power constellation of East and West."

In Duesseldorf, Evangelical delegates of Northrhine Westphalia to the Lower House of Parliament adopted a resolution which expressed regret "that Pastor Niemoeller and other men of the Confessional Church have turned, without theological necessity, a political issue into a disputed argument within the Evangelical Church."

Youth Speakers

Four outstanding churchmen, including one Englishman, have been named principal speakers at the 1951 National Convocation of Methodist Youth.

With 5,000 teen-agers, college students and adult leaders in attendance, the conference will be held August 27-31 at Purdue University, Lafayette, Ind.

The keynote speakers, announced by Jameson Jones of Nashville, Tenn., president of the National Conference of Methodist Youth and convocation director are:

Dr. Donald O. Soper, minister of Kingsway Hall, London, England; Bishop Hazen G. Werner, Columbus, Ohio; Dr. Kirby Page, minister and writer of California and Dr. W. Aiken Smart, dean of the Candler School of Theology at Emory University, Atlanta, Ga.

Theme of the convocation will be "Christian Living in Our Time." Dr. H. D. Bollinger of Nashville, secretary of the Department of College and University Religious Life, Methodist General Board of Education, will serve as platform co-ordinator.

Jones said that delegate quotas have been assigned to the Methodist Youth Fellowships of the church's 103 annual conferences and state directors of the Methodist Student Movement. Registration forms are available at the convocation office, 810 Broadway, Nashville 2, Tenn.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

Now the Pastor was one who had a love for tulips. It was in his heart to rejoice when winter's snows were ended and the red or yellow cups began to show their beauties in the Gardens of the King. And every year he went forth at proper season to behold the Tulips of Zion.

Then cometh unto him the good lady who keepeth the Pastor's Home and she said, Why not have some tulips of your own, that you might be spared the going forth unto the King's Garden.

And the Pastor looked upon the good lady and was glad, but he went about his business as one who moveth worlds in a twinkling of an eye, but he planted not the bulbs within his garden.

And so it was that the snows of winter came and piled their banks above the walks, and the Pastor labored to keep his driveway clear. And when spring had come again, he looked to see the tulips bringing forth their comfort and their balm. But it was not so.

Then came the good lady before him saying, Old Man, it seemeth that thou art in lack of vision, for a tulip must be planted to lie beneath the snow before it breaketh forth in bloom.

And the Pastor put his fingers to his beard and got his mind to think that it is of a truth, that he who would rejoice in beauty today must plant the seeds of its coming and wait for it through a bitter season.

And the Pastor went to his chamber and openeth a book to find that it has been written, A thing of beauty is a joy forever — especially if it comes the hard way.

Our Goverment Co-operates

The American Government co-operates with philanthropy as does no other government. Full exemption from taxes up to 15 per cent of income is granted for gifts made to churches and for public welfare through approved privately supported institutions and organizations. But this exemption applies only during the calendar year in which income is received and gifts are made. It does not carry over after December 31.

The savings applicable before December 31, 1950 are greater than in 1949 on account of changes made recently in tax rates. The following table gives the new savings and is worthy of careful study. This generous provision of the government should be made use of by all patriotic and altruistic citizens. Like many other valued privileges in the American way of life, it can be enjoyed and its continued opportunities anticipated only as it is utilized.

If taxed income of Single person is up to	Married couple is up to	For Every Dollar You Give Tax You Save Per Dollar Is	Actual cost per dollar to you is
$ 2,000	$ 4,000	$ .17	$ .83
4,000	8,000	.20	.80
6,000	12,000	.24	.76
8,000	16,000	.27	.73
10,000	20,000	.31	.69
12,000	24,000	.35	.65
14,000	28,000	.39	.61
16,000	32,000	.43	.57
18,000	36,000	.46	.54
20,000	40,000	.48	.52
22,000	44,000	.51	.49
26,000	52,000	.54	.46
32,000	64,000	.56	.44
38,000	76,000	.59	.41
44,000	88,000	.63	.37
50,000	100,000	.66	.34
60,000	120,000	.68	.32
70,000	140,000	.71	.29
80,000	160,000	.74	.26
90,000	180,000	.76	.24
100,000	200,000	.79	.21
150,000	300,000	.83	.17
200,000	400,000	.83	.17

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Attacks Gambling Report

London (RNS) — A recent report on gambling issued by the Social and Industrial Commission of the Church of England Assembly was criticized here as "a dangerous and misleading document." The report rejected the view that gambling is bad in itself and should be banned.

Voicing the criticism was the Rev. E. Benson Perkins, former president of the Methodist Conference of Great Britain, who spoke as chairman of the Churches' Committee on Gambling. This group was set up by representatives of various Protestant denominations in association with the British Council of Churches.

"The ordinary man," Mr. Perkins said, "is unlikely to concern himself with subtle, complicated and sometimes question-begging arguments in this so-called ethical discussion, but will note the statement that gambling is not intrinsically wrong.

"The definition of non-gambling enterprises is far too subtle for the ordinary person, and the practical significance of the report will be a claim in many quarters that participation by the church in some forms of gambling is justifiable."

Asks Liberty Declaration From Pope

Trenton, N.J. (RNS) — Religious tension throughout the world would end immediately if Pope Pius XII would "simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by." Methodist Bishop G. Bromley Oxnam of New York made this statement to a Protestant Reformation Day rally of more than 5,000 persons here.

If the Pope would "then act upon that declaration," Bishop Oxnam said, "the difficulties would be ended." Protestants do not wish religious division in this country, he said.

"We desire the same liberty for every Roman Catholic that we demand for ourselves," the bishop added. "I believe I also speak the Protestant mind when I say we are determined that clericalism shall not take root in this country and that our own liberty shall not be jeopardized."

Bishop Oxnam called for an end to "the political, social and religious disabilities suffered by Protestants in Spain, Italy, Latin American countries" and other areas.

He also assailed efforts to obtain the use of public funds for the support of parochial education and charged they are "part of a carefully calculated plan to break down the American doctrine of the separation of church and state.

"The public school system of the United States is one of our greatest achievements," he said, "and stands today as a bulwark of democracy. To discredit our schools by calling them 'godless schools' is not only to mislead the people but also to undermine this bulwark of democracy.

"The right of a church to maintain schools to educate its children is not denied, if the parents so desire. . . . To drain off vast sums from public education to support private and parochial education is eventually so to weaken the public system as to destroy it."

Bishop Oxnam claimed that human liberties are greatest in nations where Protestantism has been dominant.

The Reformation Day service was held under the auspices of the Council of Churches of Greater Trenton. A choir of more than 600 voices sang and the congregation overflowed the two main auditoriums of the War Memorial Auditorium. There was a processional of clergy from more than 125 Protestant churches in the Trenton area.

Reopen Korean Hospital

A radiogram from Japan to the Board of Missions and Church Extension states that seven Methodist missionaries, now in Japan or Korea, are being permitted by the United Nations military authorities to return to Seoul, Korea, to reopen and staff Severance Union Hospital in that city, and to engage in technical mission-related services. The report also is that about 95 per cent of the hospital's equipment is lost, and that about 65 per cent of the buildings were damaged or destroyed by the tide of warfare.

Dr. Fred P. Manget, of Marietta, Ga., a veteran medical missionary to China, who was attached earlier to a U.N. medical unit, will go to Severance as civilian medical head. Other missionaries permitted to return to Seoul are: Miss Thelma B. Maw, of Berkely, Cal.; Miss Ruth A. Martin, R.N., of Madison, N.J.; Miss Mollie Townsend, R.N., of Valle Crucis, N.C.; Miss Maude V. Nelson, R.N., of Henderson, Texas; Miss Emily V. Evans, of Wilmore, Kentucky; and Donald T. Payne of La Junta, Colo. Mr. Payne had been a professor of physics at Chosen Christian College, Seoul.

According to advice from Dr. Manget, the U.N. military was to assist in the opening of 40 beds at Severance on Oct. 25th, and increase the available beds to 80 by Nov. 1st.

Severance Hospital, long associated with Severance Union Medical College, a Nursing School, and other services, is a joint Methodist and Presbyterian enterprise. It was founded by Dr. Oliver O. Avison, a medical missionary of the Presbyterian Church in the United States of America, who reached Korea in 1893. He began as physician to the Emperor, and for services to the royal family, the Emperor founded the Royal Korean Hospital, with Dr. Avison as superintendent. At the beginning the new hospital had a score or so of beds — on the floor.

In 1934 when Dr. Avison retired, out of the early beginning had developed the only medical college in the country offering its courses through the Korean language, a hospital with 40,000 in-patient days of care a year, and with 60,000 treatments a year given in the out-patient department, eight buildings, comprising the college, laboratories, hospitals, dispensaries, and nurses' residences, besides homes for a number of the staff.

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Call For Sermons

Manuscripts are still being considered for Volume V, the forthcoming issue of "Best Sermons," edited by Dr. G. Paul Butler. Clergymen of all faiths are invited to submit a sermon for consideration to Dr. Butler at 431 Riverside Drive, New York 25, N.Y., as soon as possible. December 20th is the final date.

Sermons should have been preached between Jan. 1, 1949 and Oct. 1, 1950. Volume V will be published in 1951. All sermons will be read with care; no manuscripts can be returned; all contributors should keep a copy of the sermon submitted; be sure your full name and church connection is given.

"Best Sermons" is based upon a world wide search for the best in contemporary preaching. To date sermons have been received from 55 countries, in 15 different languages. Dr. Butler is anxious to give representation to the younger ministers, as well as the men who are in the great pulpits.

North Central Jurisdiction

The North Central Jurisdiction of The Methodist Church will hold its next quadrennial conference in Milwaukee, Wis., July 9-13, 1952. This announcement was made Nov. 2nd by the Rev. Dr. Aubrey S. Moore of Chicago, chairman of the committee on entertainment, following action by the committee.

Composed of an equal number of clerical and lay delegates from the 17 annual conferences in the nine-state region, the North Central Jurisdictional Conference will have as one of its major functions the election and consecration of two new bishops.

Bishop J. Ralph Magee of the Chicago Area and Bishop Ralph S. Cushman of the St. Paul Area will be retired at the 1952 Jurisdictional Conference on the age limitation rule (*Discipline*, Par. 436).

The new bishops, of course, will not necessarily be assigned to either of the two areas involved, since bishops now serving in other areas might replace those retiring and the new bishops assigned to the resulting

vacancies. All bishops are subject to reassignment each quadrennium.

The North Central Jurisdictional Conference will have about 360 delegates representing Methodism's 2,100,000 members in the following states: Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, and Wisconsin.

Previous sessions of the jurisdictional conference have been held in Chicago (1940), Minneapolis (1944), and Indianapolis (1948).

Guidance For Living

Hobart G. Goewey

The Time of Your Life

Every one of us is living on borrowed time. The time of our life is loaned to us, subject to call. Its special span and circumstances, great or small, are the frame for the one masterpiece which each of us may paint with the help of God, a great canvas or a miniature.

How shall we discharge our trusteeship of this treasure? Jesus gives us two seemingly contradictory injunctions for the use of time: "Work while it is day: the night cometh," and "After this manner pray ye, . . . Give us this day our daily bread. . . . Be not anxious for the morrow." These represent opposite ways of living, neither of which we may neglect. Yet how shall we do both?

"Work, for the Night Is Coming"

There is an accent of urgency in the Christian Spirit, a "frantic immediacy." We seek to give every flying minute something to keep in store, to work for the night is coming when man works no more. Jesus suggested that people should know the signs of their times, and he wept over Jerusalem because it knew not the time of its visitation nor the things that belonged to its peace. Every moment even of ordinary living is like a razor's edge of decision for or against the will and goodness of God, sensitive or insensitive to the instant calls of His opportunities.

This sense of urgency would bid us to budget our time. If at the beginning of a day one writes out the things that God wants him to do and will help him to do that day, and a probable length of time for each, that budgeting will help to bring order out of chaos. Of course, it should be subject to God's timely interruptions too. The Book of Ephesians has a phrase about "redeeming the time," the word meaning to go out into the market place and buy up time. We must bid it in from the picayune ways that filch away our lifetimes.

The trouble with this accent of urgency is that it can bring anxiety, strain, tension, pride, egotism and irritability. We may feel the whole weight of the world on our shoulders, or we may have a messiah complex, thinking we are but little short of God. But Jesus has an opposite word also. Which shall we take? Shall we work as if it all depended on us, or shall we trust as if it all depended on God?

"Give Us This Day Our Daily Bread"

"Be not anxious," said Jesus. We should trust God for the strength for each day as it comes. We live on borrowed time, but we should not live on borrowed trouble. We ruin our days by living some other day than the one we are in, earlier or later, in regret or in fear. Let's play the inning we are in. Live a day at a time. "Lord, for tomorrow and its needs I do not pray. Still keep me, guide me, love me, Lord, through each today." God knows our needs before we ask. Leave some things to Him.

But there is danger in this attitude too. How many Christians have left it all to God and said it was none of their business to try to change slums or alcoholism or war or race prejudice or school systems or politics! Then we get the kind of quietism that lets a Hitler run his gas chambers without protest or that turns people to communism because it seems that religion is an opiate. Is there any answer to this paradox? I think there is an attitude that combines both of these in a greater spirit.

Let God Use Your Time

Let God use your time and your powers as His instrument. That means that God is doing it, not I. But He is using all there is of me. "It is not I that live, but Christ that liveth in me." I am then not nervous, but I am used to the limit. I am used with all my time and with all my powers, placed in His hands with abandon and trust. Lincoln once said, "But if a man feels that he is only a pipe for Omnipotence to sound through, he is not so apt to worry."

Out in Ottawa there is a clock set deep down in a humidity and temperature-controlled vault beneath an observatory. Above it is a telescope trained on the stars to check it nightly. Set by the stars, that clock sends out its signals second by second the whole width of the continent, and all the trains of Canada and all the appointments of the people go by reference to it. So the moments when we set our schedule and plans by God in prayer and worship are the most important of all, bringing all our activities into meaning, "without haste and without rest." Let God use your time, and you can be both urgent and unafraid.

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PERSONS

Bishop John Wesley Lord announces the appointment of the Rev. George C. Gutekunst, since 1947 pastor at South Hadley Falls, Mass., on the Springfield District, to Cochituate, Mass., on the Worcester District, effective Dec. 3rd. Mr. Gutekunst will succeed the Rev. Claude H. Voorheis, recently appointed to East Saugus, Mass. The new pastor at Cochituate was transferred into the New England Conference from the Minnesota Conference in 1945. He served at Colrain and East Colrain before going to South Hadley Falls. Mr. and Mrs. Gutekunst have three young sons, aged six, three and two.

The Rev. George D. Cleland, Jr., pastor of Wesley Methodist Church, Framingham, Mass., spoke on "Our Advancing Church" at the Nov. 16th annual budget dinner of First Methodist Church, Westboro, Mass., where the Rev. Richard E. Harding is pastor.

The Rev. Kermit E. White, formerly of North Chelmsford, Mass., returned to the Army Chaplaincy on Nov. 10th and is now stationed at Fort Dix, New Jersey. Chaplain White, a member of the West Virginia Conference, was studying for a Ph.D. at Boston University Graduate School prior to his call for extended active duty in the Army.

The Rev. Ray H. Cowen, superintendent of the Southern District of the New Hampshire Conference, has received word of the death of the Rev. Wilbert H. Cannon on Nov. 9th in Loudon, Tenn. Mr. Cannon was a member of the New Hampshire Conference and had served pastorates at St. James' Church in Manchester, Warren, and North Salem-West Hampstead. At the annual conference last May he was granted the supernumerary relationship. He is survived by his wife, Maryruth and a small daughter, Melissa.

The Vermont Church Council held its annual meeting in The First Methodist Church, Rutland, on Nov. 5th. The newly appointed general secretary, the Rev. Dr. John L. Gregory, was honored at the dinner. The Rev. Dr. Hobart F. Goewey, minister of First Methodist Church, Burlington, was the speaker at the evening worship service.

A Sunday anniversary dinner highlighted the 80th birthday celebration of the Methodist church at Graniteville, Mass., on Nov. 19th. The Rev. Herbert Nabb is pastor of the church. Professor Sam Hedrick of Boston University School of Theology was the speaker at the Sunday morning service. An anniversary dinner was served following the morning service. Professor Charles M. McConnell of Boston University School of Theology spoke after the dinner, and the celebration was climaxed with a mid-afternoon reception of members.

A spacious changeable letter bulletin board has been set up in front of Calvary Methodist Church in Taunton, Mass., as a memorial to the boys of the church who gave their lives in the last war. Funds were raised for this project in response to the personal approach of the pastor, the Rev. S. T. Lippincott. The illuminated white cross set in a field of scarlet red stained glass gives a symbolic touch of dignity to this memorial. The messages can be read by passing motorists.

On the 75th anniversary of the dedication of First Methodist Church in Westfield, Mass., a new unit which has been added to the church building was dedicated on Sunday, Nov. 12th. Participating in the service of anniversary and dedication were: the Rev. Maurice L. Bullock, superintendent of the Springfield District; the Rev. Charles T. Allen, superintendent of the Worcester District and a former pastor at Westfield; Bishop John Wesley Lord, resident in the Boston Area, and the pastor, the Rev. H. Newton Clay.

Wedding At Copley

Miss Eunice A. Grant, president of the young adult group, and Mr. Leland V. Page, a member of the board of trustees, were married on Oct. 28th at Copley Methodist Church in Boston, with the pastor, the Rev. J. Tremayne Copplestone, officiating.

Both Mr. and Mrs. Page are members of the official board of the church and became acquainted while singing in the church choir.

New Editor

Birmingham, Ala. — The Rev. Dr. M. E. Lazenby has been elected editor of *The Alabama Christian Advocate,* it was announced by Bishop Clare Purcell. The weekly is the official conference organ of Methodism in Alabama and West Florida.

Dr. Lazenby previously held the post for 13 years and later was associate editor of *The Christian Advocate,* Chicago, the church's general organ. For the last year he has served in the North Alabama Conference as district superintendent at Huntsville.

The outgoing editor, Dr. J. A. Gann, has been appointed pastor of First Methodist Church, Sheffield, Ala.

LAST CALL

Dinner reservations for the Zions Herald Annual Dinner must be received at the office at 581 Boylston Street, Boston, by Monday, November 27th. For an evening of sociability and inspiration plan to be with us at Hayden Memorial Hall, Boston University, December 1st, 6:30 p.m. Tickets $2.00 each.

Mansure Tragedy

Peggy Mansure, the little daughter of the Rev. and Mrs. Arthur Mansure, died in a swimming pool accident in Umtali, Southern Rhodesia, early this month. The Mansures lived in the Methodist parsonage in Allston, Mass., and were studying at Boston University until about a year ago. They are now teaching in the Theological School of the Rhodesia Conference at Old Umtali. Mr. Mansure is also superintendent of a small laboratory district of churches and schools in which the theological students are trained.

Engagement Announced

The engagement of Miss Alice Katheryn Smith of West Warwick, R.I., daughter of the late Mr. and Mrs. Allen C. Smith, to the Rev. Melville E. Osborne, pastor of the Centreville Methodist Church in West Warwick, has been announced by her brother and sister-in-law, Mr. and Mrs. Wendell C. Smith of North Kingston, R.I. Miss Smith is the organist at Centreville Church. Mr. Osborne was born in Allahabad, India, the son of the late Dr. Dennis Osborne, and was educated at Bombay University, Ohio Wesleyan, and Boston University School of Theology. A January wedding is planned.

Albert L. Smith

Curtis W. Smith

The funeral service for Dr. Albert L. Smith, retired member of the New Hampshire Conference, was held in First Church, Laconia, on Oct. 29th, following his death in a Washington hospital on Oct. 27th. Born in Salisbury, Mass., on June 30, 1860, Dr. Smith was the oldest minister in the conference at the time of his death.

Dr. Smith was graduated from Wesleyan University in 1883, and joined the conference in full connection in 1889. He served pastorates in the churches of Rumney, Auburn and Chester, Newfields, Laconia, Penacook, Suncook, Lancaster and Grange, Plymouth and Ashland, Claremont, Woodsville, and Whitefield, and was conference secretary from 1911 to 1931.

He was married first to Gertrude Lamprey of Laconia, who died in 1929, leaving two children who survived their father — the Rev. Addison L. Smith, and Mrs. Robert D. Bailey of Goffstown. In 1931, Dr. Smith was married to Nira O. Wilson of Woodsville, who also survives.

The funeral service was conducted by the Rev. Frank P. Fletcher, pastor of the church, who was assisted by the Rev. G. B. VanBuskirk of Laconia, and the Rev. Addison

L. Smith of Conway. Bearers were Robert D. Bailey of Goffstown, the Rev. Nelson E. Canfield of Rochester, the Rev. Franklin P. Frye of Manchester, and the Rev. George R. Wolverton of Franklin. The burial was in Union Cemetery, Laconia.

Rural Importance

Eighty persons from churches of the North Country group ministry project of the New Hampshire Conference met in the Bloomfield (Vt.) church on Nov. 3rd, to hear Professor Charles M. McConnell of Boston University stress the importance of rural churches, in an address which followed a business meeting conducted by the Rev. Ralph Grieser of Colebrook, director of the project.

Professor McConnell challenged the lay people present to understand the importance of their co-operative work in terms of its setting in the larger work of the church and world order. "The faith and fellowship of the Christian Church are the world's greatest power and hope against all forms of totalitarianism," he asserted.

In the business meeting, the members of the project heard reports of work in progress and voted to adopt "The Parish of the Headwaters" as the official name of the group ministry. The Rev. Lewis H. Moulton of Groveton and the Rev. Curtis W. Smith of Canaan, Vt., are the other pastors in the new "parish."

The Rev. Dr. Nolan B. Harmon, book editor of The Methodist Church, was a visitor at the office of Zions Herald on Nov. 16th. Dr. Harmon was in Boston to speak at the chapel service at Boston University School of Theology on the same day.

Mrs. Howard W. Selby of West Newton, Mass., will attend the meeting of the Foreign Missions Conference of the National Council of the Churches of Christ in the U.S.A. to be held in Cleveland, Ohio, Nov. 27th to Dec. 1st. Mrs. Selby will represent the foreign department of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

More Methodist Men

Three Charters for Methodist Men were presented to Worcester District Churches of The New England Conference during the month of October.

Charter night was observed by the Milford Methodist Church at a dinner meeting on Oct. 26th. Following the dinner Mr. Farnum Goulding, Worcester District lay leader, presented the local organization with its charter. The speakers of the evening included Mr. Basil Parsons of Franklin, Mass., the Rev. Charles T. Allen, Worcester District superintendent, and the Rev. C. Malcolm Keir, pastor of the Milford Methodist Church. The dinner was served by the Wesleyan Circle of the Woman's Society of Christian Service, with Mrs. James Till as chairman.

Mr. Goulding has announced the presentation of a Charter of Methodist Men to the Wesley Methodist Men's Chapter of Wesley Church, Worcester. The charter was presented at a dinner meeting on Oct. 19th by Mr. George B. Toby, associate Worcester District lay leader. Speakers of the evening were Mr. Leslie E. Moore, chief editorial writer of the *Evening Gazette*, Worcester, Mass., the Rev. Charles T. Allen, Worcester District superintendent and Dr. George A. Fallen, host pastor. The dinner committee having charge of the evening's program was Mr. Victor J. Daniels, president of the Chapter, Dr. John H. Wilbanks, Mr. Henry E. Williams and Mr. George Zagunis.

The third chapter was presented by Mr. Goulding to the Helen L. Lawrence Memorial Methodist Church of East Pepperell, Mass., at the Sunday morning worship service on Oct. 29th. Mr. Goulding preached the morning sermon. Taking part in the worship service were Mr. Raymond Gaskill, president of the Methodist Men's chapter and the Rev. Luther G. Baker, host pastor.

Fire In Newtonville Church

Mrs. Grace B. Newton, president of the W.S.C.S., and 4 members of the Newtonville (Mass.) Methodist Church basketball team missed being trapped when flames damaged the rear of the church last week. The fire, which necessitated the sounding of two alarms, was blamed on defective wiring and caused considerable damage to the kitchen and Ladies' Parlor, with adjoining rooms and gymnasium being damaged by smoke and water. The loss was estimated at $15,000 by Fire Chief John Corcoran.

The main church escaped damage, and the pastor, the Rev. Hamilton M. Gifford, stated that Sunday services would be held as usual.

EVENTS

W.S.C.S. Birthday Parties

E. L. Richardson

During October, according to a suggestion from the national society, the ladies of the Worcester District W.S.C.S. of the New England Conference have been celebrating the 10th birthday of their organization by exchanging visits with other societies. The visitors carried a birthday cake decorated with candles, and were greeted with corsages, ice cream and warm cordiality. Over 60 per cent of the societies reported to the promotion secretary of the district that these visits had afforded not only enjoyment but had given new ideas, friendships, a vision of the society broadened, and inspiration for greater work.

During the past 10 years the Woman's Society has done magnificent work, not only in strengthening woman's place in the conference, but in raising money for service at home and abroad, and it is anticipating still greater achievement in the years ahead.

New Building Under Way At Deaconess

Construction of a three and a half million dollar new central building was begun on Friday, Oct. 20th, at the New England Deaconess Hospital in Boston. The groundbreaking ceremonies were opened with a prayer by the editor of Zions Herald, who is a trustee of the hospital. Mr. Ernest G. Howes, president of the corporation, presided; and Mr. Stanley O. MacMullen, chairman of the executive committee, Dr. Warren F. Cook, executive director of the hospital, and many staff doctors, addressed the gathering.

When the new building is completed and alterations to the other buildings effected, the hospital will have a net gain of 75 beds, bringing its capacity up to 375.

Pictured above with a group of Deaconess nurses at the groundbreaking ceremony are: Dr. Cook; Mrs. Alexander G. Grant, president of the Friends of Deaconess; Mr. Howes; Dr. Elliott P. Joslin, Dr. Frank H. Lahey; Mr. Stanley O. MacMullen; and Mr. Francis W. Capper, treasurer of the corporation.

The Homemaker's Corner

Mrs. Harry A. Burnham

My 1950 Thanks

Standing by a window on the seventh floor of a city building I looked down on an automobile parking area. The cars were parked bumper to bumper and running board to running board.

I remembered that the U. S. Department of Commerce had announced that 59,322,279 motor vehicle licenses had been issued in 1949, and I realized that I was responsible for keeping those last figures below 280. I decided that, when I was counting the things for which I could be thankful this year, the lack of a car would head the list.

There are three points of thankfulness for this blessing. The first affects me personally. It makes of me an individual, a museum piece, if you like. I enjoy the distinction of being "different." It also gives me a valid excuse for staying at home, a good thing to do at any time.

The second advantage in my peculiar situation is the pleasure it gives my friends, most of whom have cars, and are very generous with their offers of rides. They understand that I am not deeply prejudiced against automobiles, and, in the course of our pleasant rides we become better acquainted than would otherwise be possible. They are happy in doing their good deed and I am happy in being the recipient.

The third reason relates to the "great general public." Fewer people are having to run for their lives since I am not driving. I am responsible for one less car on the road, for one less toot in weary ears, and, to an infinitesimal degree, for a bit less of gasolene fumes in the air.

Yes, I am going your way and would appreciate a ride.

Return To The Forest Hospital

(Continued from Page 5)

which was to her my name and good morning in her dialect. (I recently tried to make an alphabetical list of certain patients and did not succeed well because almost all the names came under "M" or "N.")

Thief!

Very early in the morning, a while ago, the sound of voices could be heard down among the hospital buildings. It was coming from the orderlies who had caught a robber well known in the Lambarene region. He had made several thefts at the hospital that night. They locked him up, as it is our custom to do when a robber is caught here at night, in one of the rooms of the mental patient house. It was awful that such a man should come to steal from the poor patients. The joy was general when he had been caught. In the morning Dr. Schweitzer asked to have the man brought before him in the pharmacy. A considerable crowd of natives collected to see the man escorted down the hill by our orderlies. Some of the latter and others among us listened to Dr. Schweitzer talk to the man for two or three minutes. He then called for Joseph who would oversee the paddling of the robber across the river and down the large branch of the Ogowa to the government officials in the village of Lambarene. Dr. Schweitzer followed the robber to the door of the pharmacy (the front door of the hospital) from whence he called after him, "I hope the Lord will treat you as tolerantly as I!"

The building for the mental patients has on it a memorial plaque in honor of Mr. Ambrose Pomeroy-Cragg. During World War I Mr. Pomeroy-Cragg rendered a valuable and original form of service to the soldiers coming by train into London. This consisted of directing the soldiers to the right places in their journey. Some were prevented by his guidance from going astray. Several buildings in the hospital are thus in memoriam and have a story associated with them. This one about the mental patient house, Dr. Schweitzer sometimes tells to friends. It was subscribed for by Dr. Maude Royden's Guildhouse congregation. Mr. Pomeroy-Cragg was the father of the Rev. Vivian T. Pomeroy of Milton, Mass.

Music and Rain

When in the evenings the piano with organ pedals is not being played as usual, then we know that Dr. Schweitzer is overtired by his day's work of masonry or carpentry coupled with the administrative work. I think it would be hard for anyone who has not worked here to understand what a difficult task it is to run such a hospital here and in these times.

There are few things in Lambarene, if any, that I like quite as well as the organ music in the evenings. This one cannot forget. This evening I am writing with two other nurses, by kerosene lamp light as usual, in the large room in which much of the administrative work is done. It is raining. It is not one of the very light showers called mango rain that come several weeks earlier and must always fall when the mango trees are in bloom if they are to bear fruit later. Down by the river there is a loud croaking of frogs. The dry season always ends around the 20th of September. Dr. Schweitzer says it is an easy date to remember because it is the date of the Battle of Salamis.

Payment Beyond Measure

The circumstances are such that I shall not be able to return to Lambarene once I have gone away. The doctors and nurses of the medical staff are volunteer workers but I, for one, have found payment here beyond any measure, in the form of what Dr. Schweitzer once described as being the truth of all truths. In the autumn of this year I will return to New England where my ancestors were brought up before me. My happiness in going home will be accompanied by a sorrow I think I will always have with me after leaving Lambarene and this hospital as I know it. When will I not be disturbed on thinking of the needs of the natives, and on remembering this busy staff I like so well, and yet realizing I can no longer help them in the same way? — *Reprinted from "The Christian Register."*

Relief Balance Sheet

Stanley I. Stuber

At the November meeting of the Corporation and Board of Directors of Church World Service, the executive vice-president of the organization, Fred W. Ramsey, declared that $255,000 more is needed from denominational relief committees in order to complete the minimum program for 1950. Only $100,000 of this is in sight.

In spite of this need for more cash support, there are several encouraging factors in the CWS picture. Over eleven million pounds of clothing, shoes, bedding, food and vitamins have been sent to those in need overseas from January to September 1950. (CROP was a significent factor in the food contributions.) Many more contributed supplies might be shipped overseas if money could be found to provide for warehouse and handling costs.

It is important to note that CWS, using a team of missionaries, was the first to distribute relief supplies in Korea following the fighting.

The D.P. situation is also looking up. Arrivals, through CWS, up to October 31st amounted to 22,258 persons. The estimated number of arrivals expected during November and December are 3,000. This leaves a minimum estimate of arrivals for 1950 of 30,742 persons.

Thanks Of The Harvesters

Churches throughout America are using during this Thanksgiving season a prayer and special service prepared by the Methodist, Baptist and Christian churches of Bethesda, Ohio, in co-operation with the local 4-H Clubs. The service is being distributed to the Protestant churches by Agricultural Missions, Inc., an agency for the development of Christian rural life and better agriculture.

After the "fruits and soil of the season" have been laid upon the altar, with the Bible open upon them, the people repeat in unison: "We are the harvesters of the field and the gatherers of the grain. We live on land and labor for liberty. We are thankful for our ability to produce food and labor for man and beast. We are thankful for the land on which we live. We love its slopes and its hills. We are thankful for the harvest of this year, which we planted in hope and cultivated in faith. We are thankful

for the nation of which we are a humble part. And we pray for its righteous future. We count our liberty a thing to be highly prized and are thankful to God for the experience of freedom. In recognition of His goodness and our dependence upon Him, we now renew our allegiance to Him in this order of gratitude and thanksgiving."

Chaplains Instruct At Marine Depot

WASHINGTON — Two Lutheran chaplains are helping prepare 371 men for baptism at the Marine Corps Recruit Depot on Parris Island, S.C., it was reported here by Chaplain Gynther Storaasli, secretary of the Bureau of Service to Military Personnel, National Lutheran Council.

The Lutheran chaplains at Parris Island are Chaplain (Commander) Paul W. Dickman of the American Lutheran Church and Chaplain (Lieutenant j.g.) Thomas B. Uber II, of the United Lutheran Church in America.

Chaplain Dickman, in a letter to Chaplain Storaasli, explains the course of instruction which has been worked out to care for the largest number of men.

"At a training center such as this," Chaplain Dickman writes, "where the schedule is full every moment, it is absolutely impossible to spend the time we would like to with these men. They are very busy and it disrupts their training program if we insist on calling them in too often.

"We have worked out a program where the Methodist chaplain gives a lecture on God and the Law, the Presbyterian chaplain delivers a lecture on the history of the church from the Old Testament times to the present. Chaplain Uber has a lecture on the Apostles' Creed. For the last lecture the men are divided into two groups, the Baptist chaplain taking those who desire baptism by immersion, and I take the balance, speaking on the two Sacraments.

"These lecture periods are one and a half hours in length each. Due to the large numbers that have not been baptized, we are forced at our present recruit load to limit religious instructions to this group. Until this load is lightened, we will take for confirmation only a limited number of Lutherans and handle them individually."

At the conclusion of the final lecture the men are divided into three groups, the Lutheran, Methodist and Presbyterian chaplains baptizing the men who show a preference for those denominations, and dividing the remaining men among the three. Those who are baptized are given a baptismal certificate which they are to give to the pastor of their home church or the church of their choice when they go home on boot leave. Several men wished to be baptized while home on leave and their local pastors were contacted by the chaplains.

"Long Live Judas Iscariot"

(An account of church life in Soviet-ruled Latvia, translated from a recent issue of "Latvju Vards," a Latvian newspaper published in Sweden.)

"Christ has died — long live Judas Iscariot" is one of the rallying cries of the godless Bolshevists. Their agitators in Latvia use it with such marvelous cynicism that they do not realize how well it characterizes the Soviet regime. Though they openly incite hatred toward the church and her pastors, yet at the same time Lutheran "Archbishop" G. Turss, basing his arguments on Bible texts, explains the deeds of the Bolshevists as the deeds of Christ. Similarly, the head of the Orthodox Church in Latvia attends the Congresses of the Communist Party at Moscow. Pastors who refuse to fall in line must face constant persecution and martyrdom; all pastors are registered in the files of CHEKA.

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"Chinese religion, unlike Brahmanism and Buddhism, bears only an outward resemblance to the Gospel of Jesus, but being moved by the great commandment of love, it has in many respects true spiritual affinity with the Gospel."

* * * *

"Albert Schweitzer, An Anthology," edited by Charles R. Joy. The Beacon Press, Boston, Massachusetts.

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Economic repressions against the church are unbearable. The small Roman Catholic congregation of St. Alberts in Riga, for example, must pay taxes of 50,000 rubles per year. As in 1940-41, this economic pressure is twofold. First, the Bolshevists liquidate church income by nationalizing church property. Second, the congregations must pay high rent for their own buildings. Furthermore, people are terrorized from giving voluntary contributions. Like all other Soviet citizens, pastors are not exempt from their "sacred duty" — the forced purchase of federal bonds.

Communist cells are obligatory for all government offices and schools. In the Red Army such cells exist in every company and squad. What is worse, the Bolshevists are not satisfied with the advancement of their own philosophy solely in words. Recently, for example, the government printing office issued an order to gather and burn 18,000 Lutheran hymnals. Teaching religion to children at school is subject to severe penalties, under paragraph 112 of the Latvian penal code.

A popular propaganda device of the atheists is a mock trial, acted by members of Communist youth organizations and condemning leaders of the Lutheran, Catholic and Orthodox clergy. Special texts and lessons defaming religion are prepared for the classroom. All books are first written in Russian, then translated into Latvian. During the first years of occupation, however, when older texts were still in use, zealous teachers often instructed their pupils to strike out the word "God" if it appeared in the reading matter.

Occupation leaders methodically carry out the laws against Christian holidays. A recent circular letter coming out of the office of the administrator of the Department of Education, for example, demanded, "The Department of Education orders you to report to it all teachers who celebrated Easter." Similarly, anyone who appears in the streets with a Christmas tree on his shoulder runs the risk of spending his holidays in a CHEKA prison. Christmas trees may be lighted only on New Year's Day.

Both in occupied Latvia and in the Soviet Union there is a tacit prohibition against going to church. This applies especially to members of the Communist Party, the youth organization, and the trade-unions and to their families as well. All church services are prohibited to them.

The Ministry of Internal Affairs carefully supervises all services and reports to their employers all officials who worship at church. CHEKA agents try to give full details when they make their report: "Citizen X was heard singing a church hymn, 'A Mighty Fortress Is Our God';" "Citizens Y and Z have been seen in church on three successive Sundays."

Lately the Bolshevists have begun to see that the complete annihilation of religion will not be easy. Instead, they are now trying to create a church which will bow to Soviet power and the Communist Party. Under threats, pastors are forced to praise Communism and abuse the Western powers.

Besides, the church has been pressured to recognize such Bolshevist holidays as the anniversary of the 1917 revolution and the anniversary of the annexation of Latvia.

In spite of these endless measures, countless Latvians still remain faithful to God and the Christian faith.

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Catholics Picket Baptist Church

William B. Lipphard

Do you recall *Missions'* review of Paul Blanshard's book, "American Freedom and Catholic Power" that was published a year ago? Although a dozen book publishers were reported to have declined to print it, the book rapidly became a national best seller.

How the Roman Catholic hierarchy tried to suppress the circulation and reading of the book is revealed in the experience of the First Baptist Church of Palo Alto, Calif., whose courageous pastor, Dr. Guy Wimmer, scheduled a series of Wednesday evening reviews of the book for the education and enlightenment of his people.

Whereupon the Knights of Columbus picketed the church, just as a labor union pickets an industry when a strike is in progress. To all persons who came out of the church they handed little booklets.

Attempts were also made to frighten the pastor by anonymous telephone calls.

Can anyone imagine how much religious freedom would be permitted in these glorious, freedom-loving United States if the Roman Catholic hierarchy ever secured control of the government or succeeded in abrogating the principle of the separation of church and state?

Liturgical Group Meets

Chicago (RNS) — The Order of St. Luke, a national liturgical brotherhood of Methodist ministers, gathered here for its third annual convocation. Features of the sessions were talks by the Rt. Rev. Msgr. Reynold Hillenbrand of the Catholic Liturgical Conference, and Mar Eshai Shimm XXIII, Catholicos Patriarch of the Church of the East.

The program was devoted to "magnifying the place of the Sacrament" in Methodism and encouraging wider loyalty to Methodist ritual and use of the Book of Worship.

The Rev. David L. Taylor, news editor of *The Christian Advocate* and convocation president, said:

"Many persons misunderstand what constitutes a liturgical service. A service is liturgical when it doesn't ask us to be spectators but binds us actively to the church eternal and its Lord.

"It isn't liturgical when it ignores us in the pews, no matter how many 'high-church' trappings it may employ. True liturgy helps the worshipper."

Mr. Taylor said that worship would be enriched "if we learned again what John Wesley never forgot: that ritual or form and formality aren't the same."

Liturgy is dependent not on forms but on whether the people can participate in an act of oneness in Christ, he added.

Msgr. Hillenbrand and the Patriarch of the Church of the East, along with Archimandrite Fermilian of St. Sava's Serbian Orthodox monastery in Libertyville, Ill., explained the rituals of their churches.

The Order of St. Luke is seeking to become an American counterpart of the Methodist Sacramental Fellowship which is said to have wide influence in British Methodism.

Priest On Education Board

Boston (RNS)—The Massachusetts Council of Churches, at its annual meeting here, voted unanimously to refer to its board of directors for action a resolution protesting the appintment of a Catholic priest-educator to membership on the State Board of Education.

Governor Paul A. Dever recently named the Rt. Rev. Msgr. Cornelius T. H. Sherlock, superintendent of schools for the archdiocese of Boston, to the state post.

Objection to the priest's appointment was made in the resolution on the grounds that his allegiance to public education "can at best be only partial."

The resolution said that Msgr. Sherlock's personal abilities were not in question but "we do aver that his position as superintendent of parochial schools in the Boston Roman Catholic archdiocese disqualifies him from serving on a board with the control and direction of the public school system of the state."

"Msgr. Sherlock, as an official of the Roman Catholic school system, is required to support a program under which Roman Catholic children are withdrawn from the public schools," the resolution continued. "Thus, his allegiance to the theory and practice of public education can at best be only partial. It is on this ground that we make vigorous protest against the unfortunate appointment."

Msgr. Sherlock declined to comment "at this time," when notified of the criticism of his appointment.

Reduces Board Of Bishops

Dayton, Ohio (RNS) — Reduction of the Evangelical United Brethren board of bishops from nine to seven members was voted at the church's general conference here. A similar reduction was made in the number of episcopal areas into which the church in North America is divided.

The reorganized areas, with their Evangelical United Brethren membership are: Eastern, 142,029; East Central, 122,169; Central, 136,274; West Central, 121,791; North Western, 98,145; South Western, 77,217; Pacific, 28,060.

An overseas episcopal area was constituted, to include East, West and South Germany, Switzerland, and West Africa.

Dr. D. T. Gregory of Dayton, executive secretary of the council of administration, was elected to fill the bishop's post left vacant by the death of Dr. V. O. Weidler of Kansas City, Mo., last summer.

Re-elected were six bishops: Dr. I. D. Warner of Puente, Cal.; Dr. J. Balmer Showers of Harrisburg, Pa.; Dr. George Edward Epp of Naperville, Ill.; Dr. E. W. Praetorius of St. Paul, Minn.; Dr. C. H. Stauffacher of Kansas City, Mo.; and Dr. F. L. Dennis of Indianapolis.

No successors were elected to Bishops A. R. Clippinger of Dayton and John S. Stamm of Harrisburg, Pa., who announced to the conference that they would retire on Dec. 31st. Dr. Clippinger and Dr. Stamm, president of the Federal Council of Churches, were voted bishops emeritus by the church.

Support the Sale of Christmas Seals and Aid in the Campaign Against Tuberculosis

Appeal Of Amishmen

Pittsburgh (RNS) — The Pennsylvania Superior Court, in sessions here, heard the appeal of two Lancaster County Amishmen from fines for violating the State Compulsory School Attendance Law by refusing to keep their children in school until they reach 17 years of age.

Appellants in the case were Samuel and Levi Beiler, cousins. The lawyer, Charles W. Eaby, told the court: "We want to know if the Constitution of the United States and the constitution of the State of Pennsylvania protect them in their religious beliefs."

Judge Claude T. Reno, in discussing the case from the bench, said, "The issue is whether the interest of the state in desiring to educate the children is paramount to the religious beliefs of these very good people."

"The Amish," Mr. Eaby explained during the hearing, "interpret the Bible to mean they shall not participate in higher education. All they need is reading, writing and ciphering. After the age of 14, children should be withdrawn from the world and taught at home to be tillers of the soil.

"Their convictions and scruples are the controlling feature of their conduct in refusing to send children to school," he added. The attorney said he was not disputing the state's School Attendance Law, but he was seeking a clarification of the religious belief protection of the Constitution.

Deputy Atty. Gen. Elmer T. Bolla, representing the state's side of the case, told the court, "The Amish base their objection to children going to school beyond the eighth grade on regulations of the Amish Church dating back hundreds of years. They forbid children to attend universities.

"At the time the regulations were adopted," he continued, "secondary education was unheard of. We are not demanding, not even

asking, the Amish to send their children to universities. We are only enforcing the state laws that require children to stay in school until they are 17 years of age."

The Beilers took their appeal to the Superior Court after the Lancaster County Court upheld the fines imposed on them.

An organized Amish protest against the school law in Lancaster and Mifflin counties subsided after an unidentified "friend of the Amish" paid the fines of a large number of parents convicted of refusing to send their children to school.

Meanwhile, eight Lancaster County township school boards decided to name a special committee to try to mediate the differences between the Amish and the State Department of Public Instruction officials.

Great Moment

A great moment in Christian history — the birth of the National Council of the Churches of Christ in the United States of America — will come this Wednesday morning, Nov. 28th.

In the arena of Cleveland's Public Auditorium, 600 leaders of 25 of the nation's major Protestant churches and four Eastern Orthodox bodies will constitute the council, dedicating it to "the glory of God and the service of mankind."

The colorful ceremony will follow shortly after the first plenary session of the four-day constituting convention is opened with gowned processional behind two great symbols of the Christian faith — the Cross and the Bible. Hundreds of visiting delegates, clergymen and laymen, from as many churches across the land will watch from the galleries as a representative of each of the 29 communions affixes his signature to the declaration constituting the council.

In announcing plans for the convention, Dr. Samuel McCrea Cavert of New York, said the council's leadership — a general board representative of all the constituting denominations, a president and other officers, a general secretary and his administrative staff — will be elected and installed in a formal ceremony at the closing session Friday night. On Wednesday night Dr. Cavert announced the principal address will be delivered by the Secretary of State, Dean Acheson. The ecumenical program of the convention as suggested by the theme "All Nations Under God" on Thursday night will be addressed by Sir Oliver Franks, British Ambassador to the United States, as well as by Dr. W. A. Visser 't Hooft, Geneva, Switzerland, general secretary of the World Council of Churches.

Short-wave radio will bring to the convention and a national audience listening in, messages from Christian leaders in various parts of the world. They will include the Archbishop of York of the Anglican Church; Bishop Hanss Lillje of Hanover, Germany; Miss Helen Kim, president of Ewha College, in war-ravaged Seoul, Korea, and Dr. Baez Camargo of Mexico City.

Permanent headquarters of the National Council, which will being operations Jan. 1, 1951 have not yet been decided upon, Dr. Earl Adams, executive secretary of the council's planning committee, announced. He added, however, that arrangements have been made for temporary administrative headquarters in several New York locations. In addition, a midwest office will be established in Chicago, an office which will also function as the National Council's division of Christian education. He stressed the rapidly growing list of visiting delegates as showing interest on the part of church people across the nation. It marks a significant sign of ultimate success for the council's purposes, he emphasized, — purposes which will require the interest and co-operation of churches throughout the nation.

Boston Area Calendar

Oct. 29-Nov. 30 — The Albert Schweitzer Festival, Boston.

Nov. 19-Dec. 17 — Study of The World Church, The Advance for Christ and His Church.

Nov. 23 — Thanksgiving Day.

Nov. 28-Dec. 1 — Constituting Convention of National Council of Churches of Christ in the U.S.A., Cleveland, Ohio.

Dec. 1 — Zions Herald Annual Dinner and Presentation of Churchmanship Award, Hayden Memorial Hall, Boston University, Boston, Mass.

Dec. 4 — New England Conference W.S.C.S. executive board meeting, St. John's Church, Watertown, Mass., 10 a.m. to 3 p.m.

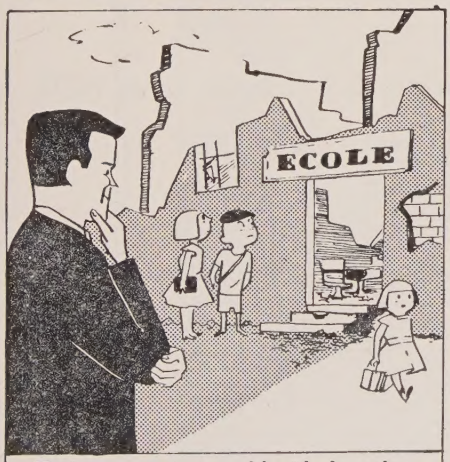
Dec. 4 — New York Methodist Ministers' Forum, Chapel at 150 Fifth Ave., N. Y. Dr. Ralph Sockman will speak on "The Christmas Story."

Dec. 8 — Executive Committee of the World Council of Churches' Conference of U.S.A. member churches, New York.

Dec. 13-15 — New York Area Ministers' meeting at Buck Hill Falls, Pa.

HOPEFUL HERBERT

By Kaulee



Herb is sure that world-wide learning
is the first defense of peace.
And that men must know their neighbors if world battles are to cease.
But, alas, in many countries that have
felt the scourge of war,
All the finest schools were leveled,
teachers perished by the score.

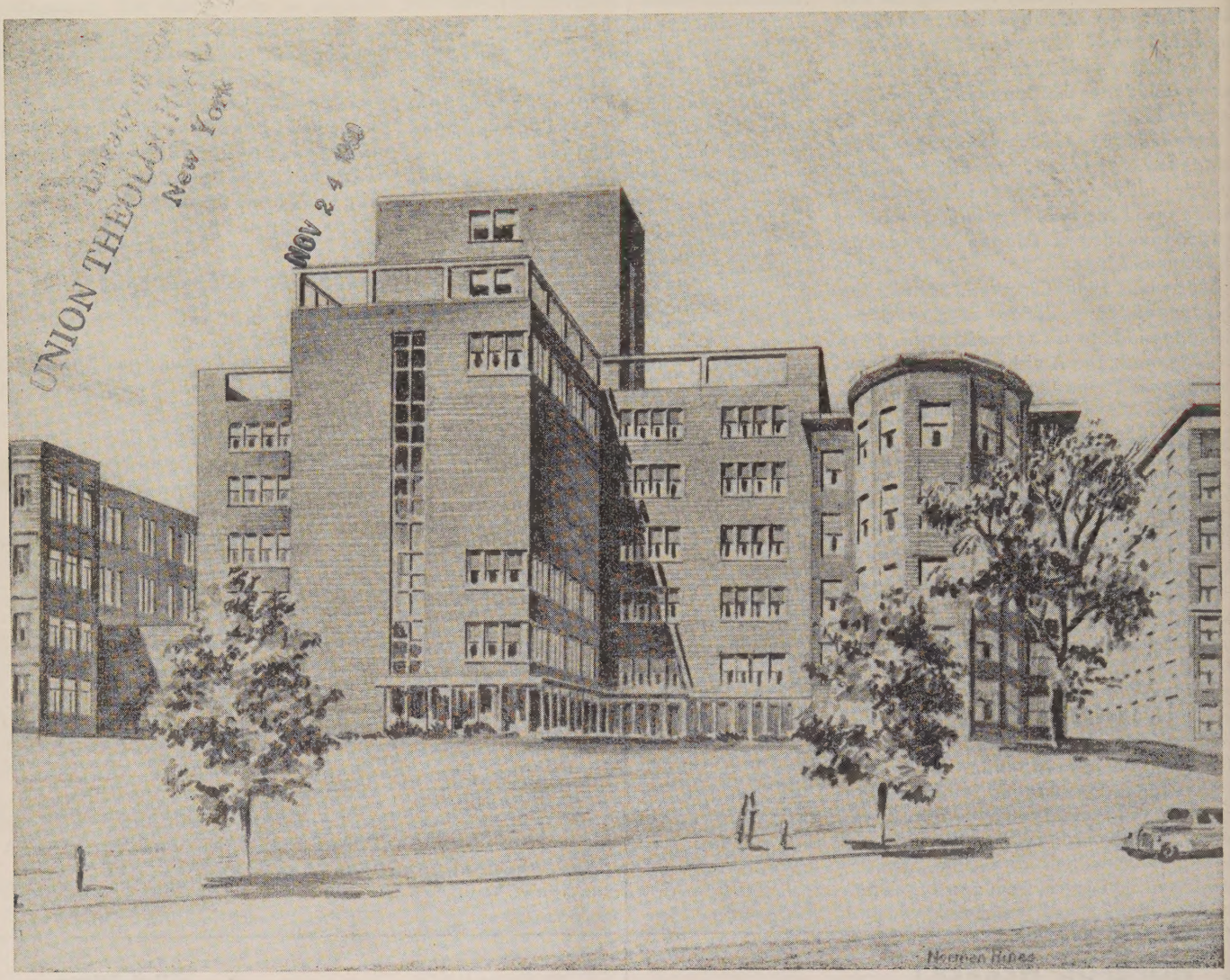
3

That's why Herbert is so happy that
UNESCO's* on the scene.
Working for the spread of knowledge
and the free exchange between
Men of every creed and nation
who can help the world to see
That the better life we're after
must be built on unity.

United Nations Educational, Scientific and Cultural Organization

Herbie sees UNESCO's program
brings new promise and new hope.
With each school that it's rebuilding
and each borrowed microscope;
And each well-attended conference,
giving scholars far and near
Opportunities to gather
and discuss the facts they hear.

We must teach our own young people to be top-notch neighbors, too — For if you work for the U.N., the U.N. can work for you!



UNION THEOLOGICAL SEMINARY
New York
NOV 24 1959

THE NEW ENGLAND DEACONESS HOSPITAL has just broken ground for its NEW CENTRAL BUILDING. This building will centralize all facilities and services and will greatly save on administrative costs.

The Cancer Research Building is well underway and will be completed by February first. The Central Building will be completed in approximately eighteen months. The two buildings call for an expenditure of $4,000,000.

Foundations for the Central Building are being constructed to carry five or six additional patient floors, when the money is available. Here is a worthy project which the Church will use for years to come, and which we trust will appeal to those who have funds to invest in Christian charity.

NEW ENGLAND DEACONESS HOSPITAL Boston, Massachusetts